Lee McBride White

'More Than a Preacher'

By Harvey O. White
With the Assistance of Lee M. White, Jr.

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Hopkinsville, Kentucky
1988

"The Church cannot live for itself, but must live for the community where it exists."

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1931

Lee McBride White
1887-1968

More Than a Preacher

It is rare these days to find a preacher, educator and scientist all rolled into one, yet in Dr. Lee McBride White, Jacksonville has such an individual.

The congregation which has Dr. White for its pastor can consider itself most fortunate. Not only can he deliver theological information to his membership, but he can enlighten those with whom he comes in contact upon the scientific development in the realm of the study of mankind.

It has been wisely said that the proper study of mankind is man. This, Dr. White is doing. His altruistic motives cannot be questioned. For articles he has written for The Journal after hours of laborious preparation he receives no pay. Thus, more than 150,000 persons who read The Journal daily may have the benefit of Dr. White's knowledge and experience in the study of psychology. Almost two hundred persons wrote to him personally and received replies from him in one week.

Dr. White works more than 15 hours a day. Additional time each day is spent in reading and study. Free lectures are given by him to mothers on the proper rearing of their children. From those just starting life to those who have reached maturity, benefit of counsel and knowledge can be obtained from Dr. White.

The Journal owes thanks to Dr. White's church for lending him to society. It would be almost unfair to fellow Christians if Dr. White's remarkable ability were confined to the walls of his own institution. Dr. White really belongs to all of Jacksonville and the unselfishness of his church in allowing him to enlarge upon the duties required of him there, and to serve mankind in general is most commendable.

JUNE 1, 1931

The Jacksonville Journal

Biographical Sketch

Youth and Education. Lee McBride White was the firstborn child of Jacob Lee and Dovie Zulia Poston White. He was born on August 9, 1887, in Raleigh, N.C. As often happens in the families of Baptist ministers, the Whites moved from town to town as the spirit moved the pastor. Young Lee lived in Elizabeth City, Durham and Asheville before reaching school age and entering the first grade.

In 1895, when his father became pastor of the First Baptist Church in Macon, Ga., Lee was educated in a public school system that prided itself on building character and maintaining the traditions of an older Southern culture. Absorbing the best of those traditions, he finished at Macon's Gresham High School in 1904.

The course of study in his senior year included geometry, English composition and rhetoric, Latin (including the first two books of Virgil), ancient and modern history, physics, algebra, and botany.

Quick in his studies, with a natural aptitude for languages, Lee also excelled in sports. Baseball, basketball and tennis were his favorites. In each, his skills had been sharpened throughout childhood in competitive play with six talented brothers under the watchful eye of father Jacob Lee.

At Wake Forest College where he majored in English literature, he edited the undergraduate publication The Student, served as manager of the baseball team, and was tennis champion.

Although a devout Christian, the idea of becoming a minister never entered his mind at this period in his life. He graduated with honors in 1908.

After teaching at Beaufort, N. C., he entered the graduate school of Cornell University as a candidate for the Ph. D. in English. Awarded a scholarship, he became an instructor in the College of Arts and Sciences in 1910, teaching Freshman English at the age of 21. Meanwhile, he continued his studies under Prof. J. Q. Adams, the noted Shakespeare scholar who was to become the first director of the Folger Shakespeare Library in Washington, D. C.

A significant influence on the shaping of his mature mind was the original work in experimental psychology being done in those years at Cornell by Isaac Madison Bentley, the faculty member in whose home Lee lived for a while. The notable discoveries being made by Dr. Bentley and his colleagues deeply impressed the young scholar. He began an independent course of study in the new scientific field, absorbing its principles along with his required courses in German, Greek, Anglo-Saxon and English. He was already proficient in Latin.

It seemed certain that he was on his way to a career in the academic world.

A Change of Direction. In 1912, when he accepted appointment as a teacher at the Memphis University School, he fully expected to return to Cornell for his doctorate. But the direction of his life was changing.

In a visit to Barnesville, Ga., he met Jennie Lee O'Neal, a pianist and faculty member at Gordon Institute. Jennie Lee was the daughter of Annie Alabama Slaton and Dr. John Louis O'Neal, a Talbotton dentist. On the maternal side, Annie Alabama was related to the Lee family.

Marriage to Jennie Lee -- on March 7, 1912 -- was one of two major events in Lee's life that year. One was the finding of his life's companion. The other was the discovery of his true vocation.

It was a call to preach.

Plans to return to Cornell were canceled. At the end of the term at Memphis University School, the young couple moved to Louisville, Ky. Here, during a year in which Lee concentrated on study of the Bible at the Southern Baptist Theological Seminary, a daughter was born on February 1, 1913. She was named Virginia Slaton White.

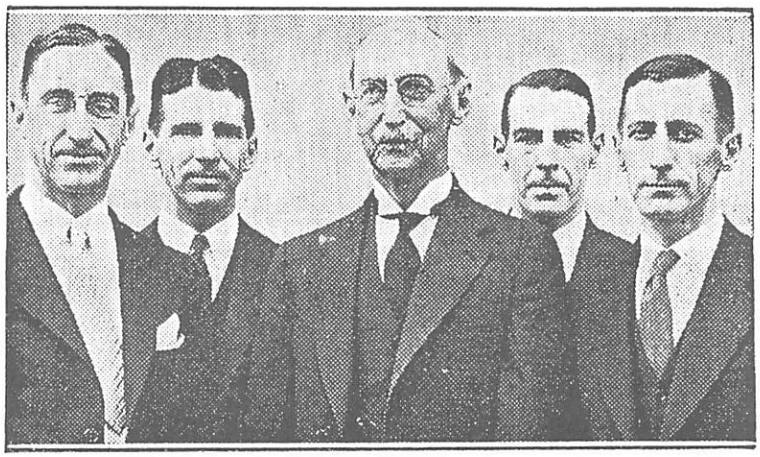
Ordination and Early Pastorates. In the editorial columns of The Christian Index, Lee McBride White "was set apart to the gospel ministry" on October 2, 1913 at the Byne Memorial Baptist Church in Albany, Ga.

The ordination sermon was preached by Lee's father, Dr. J. L. White; the prayer was offered by Dr. White, followed by "the laying on of hands by the ministers of the presbytery."

The reporter, unaware that three other sons would become ministers, and that one day all five -- the father and four preacher sons -- would stand together at the podium of the Southern Baptist Convention in a unique historical event, wrote:

"The ordination of this splendid young man to the gospel ministry will ever stand out as the hey-day in the lives of his parents... and in the history of the Byne Memorial Baptist Church."

AT WASHINGTON, D. C.
May 21, 1933



FROM LEFT TO RIGHT:
LEE McBRIDE WHITE, WEST END BAPTIST CHURCH, BIRMINGHAM, ALA.
J. L. WHITE, JR., FORK UNION BAPTIST CHURCH, VIRGINIA.
J. L. WHITE, FIRST BAPTIST CHURCH, MIAMI, FLORIDA.
RUSSELL C. WHITE, UNIVERSITY BAPTIST CHURCH, CHARLOTTESVILLE, VA.
CHARLES M. WHITE, FIRST BAPTIST CHURCH, HASTINGS, FLA.

The Washington Post said: "The outstanding event of the Southern Baptist Convention now in session in this city was the annual sermon Sunday afternoon. The great auditorium was filled at 3:00 o'clock. The unique feature was the fact that with Dr. White, the preacher, were his four minister sons who took part in the service. No incident like it ever occurred in a Southern Baptist Convention."

Young Lee had come to Byne Memorial Church as a supply pastor, but a call was soon extended to him to stay.

In this, his first pastoráte, he began immediately to act on his deeply held belief that "The Church cannot live for itself, but must live for the community in which it exists."

In Albany, and for the rest of his life, wherever he served, Lee McBride White acted on that conviction.

In October, 1914, he went to the First Baptist Church in Monroe, N.C., and as newspaper accounts reveal, he took a leading part in the life of the surrounding area. A son, Lee McBride, Jr. was born on June 24, 1915.

His next pastorate was in Shelby, N.C., and from there the family moved to Chester S.C. in 1918.

The following year, on March 19, twin sons, James Edward and Charles Russell, were born. Although it was not understood at the time, the twins suffered injury to the cortex at birth, a condition which -- it was discovered after years of trial -- could not be surgically treated. Worse still, almost nothing was known in the field of physical re-education that might help such children to walk and talk.

The determination to seek out answers that might in some way improve such handicapped lives took hold of the young Rev. White's imagination and never let go.

On May 29, 1920, Harvey O'Neal White was born in Chester.

Community Leadership. The church history published in Chester records the fact that in addition to a memorable revival featuring Gypsey Smith -- lasting an entire month and town-wide in scope -- which Rev. White had organized, "Mr. White was intensely civic-minded and was an enthusiastic supporter of campaigns of all kinds for community betterment."

In Kinston, N.C., his next pastorate, he became the living example of a person who practices what he preaches.

'Great Preacher, Great Church'. When Lee McBride White accepted the call of Riverside Baptist Church in Jacksonville, he was well aware that he faced a formidable challenge. The congregation was deeply in debt as a result of an ambitious building program, and the minister who had launched the program died just two months after construction started. The pulpit had not been filled for an entire year as a committee searched for a minister who was willing, and able, to take on the challenge.

He did so eagerly, seeing in the church and in the city of Jacksonville a magnificent opportunity to do a great work.

The church itself, still building at that time, was and is unique in the annals of Southern Baptist history. The designer was Addison Mizner, one of the nation's leading architects and a flamboyant personality who had already put his stamp on the styles of the Florida boom of the 20's. When first approached by the congregation to design their church, he wanted no part of it, but using the excuse of ill health he turned down the request.

As related in Alva Johnston's book, The Legendary Mizners, the architect soon changed his mind. When he received a letter saying that the congregation was praying for his recovery, he exclaimed, "I'll have to build it in self-defense," and he set to work designing a handsome Spanish and Byzantine edifice.

In a letter written to Mizner years later, Pastor White said, "Of this I am sure. You will never create other designs of architecture that will enrich the life as much as the architectural designs in this church. You have struck the spiritual note here, and the spiritual is the final note of life. Sir Christopher Wren in his St. Paul's Cathedral made no more ennobling contribution to the enrichment of England's character than you have made in your contribution to religion in Riverside Baptist Church...

"The atmosphere and setting inspire the soul to worship."

The cornerstone was laid in January, 1926. The first sermon in the completed

building was preached on Easter Sunday that same year. Throughout the remainder of the decade, and even in the Depression years of 1930 and 1931, the church grew in size and influence as the pastor reached out to the entire community.

Newspaper clippings of the time give a vivid testimony to the wide-ranging religious, civic and educational activities to which he devoted himself in Jacksonville, in Florida, and throughout the South.

Once more he was living out his conviction that "The Church cannot live for itself, but must live for the community where it exists." That belief, in fact, was the theme of his last sermon at Riverside after a situation had developed among factions of the congregation regarding the ancient dispute over "faith" and "works".

In a letter of resignation, he wrote:

> To the membership of the Riverside Baptist Church:
>
> On September 1, I began my seventh year as pastor of your church. When this pastorate began in September, 1925, there were 275 members on the roll of the church. Of this number, I located 189. The Sunday School had an enrollment of 250, with an attendance of 150 per Sunday. The new church building was in the process of erection. The walls were up and the roof was on. It was not until Easter Sunday, 1926, that we worshiped for the first time in the new church auditorium. The building was not then completed until some months afterwards.
>
> In connection with this building program which was launched under the leadership of Dr. William A. Waldo in June, 1924, I found a debt of $121,250. Dr. Waldo died in September, 1924. Therefore, for one year, the church had no pastor.
>
> In the fact of these things when the call of your church was extended to me, I accepted that call, persuading myself to believe that a people who had the vision to erect this building to the worship of God and to our Christ must have an unusual broadness of view and also a unique determination to do a great piece of work for His Kingdom. It was with that idea in mind that I came to your church as pastor. I enjoyed my work with you.
>
> During these six years there have been added to the church by letter and on profession of faith nearly 1100 members. The present roll of the church has upon it the names of 870, some of whom are not active, having moved away from the city. I should say of this list of members 500 of them may be accounted for... The average attendance for the first six months of this year was 429. The past month has shown over 500 present in the Sunday School. Eighty-five teachers and officers are

are in charge of this work. The best organization perhaps in our church is our Woman's Missionary Society. This splendid group of consecrated women loyal to the great, fundamental teachings of Christ to think in terms of a world-wide program has been most heartening to those of us who cannot ignore the specific command of Christ in the Great Commission. In the service they have rendered your pastor in visitation, he is under deep obligation to them. In each year of this ministry, they have made well over 4,000 calls upon new comers and others. Large credit must be given to them for the remarkable increase in our membership during these years.

The financial part of a church life is important, but these other matters of Christ's kingdom must be put first. The indebtedness of the church for the building program has been reduced to $110,000. The yearly payments have been met, on the principal, with the exception of this past year, the operating expenses and current bills have been paid. In these distressing times, this church has done nobly to meet her obligations in this matter. All of our interest payments have been met in full up to October 1.

Feeling when I came here as a pastor that the church wished to fill a large place in the life of the community, it has been my privilege to work with all the great souls in this city who are building Jacksonville, not only materially and physically, but culturally and spiritually, as well, into a great city. No city ever had more loyal and unselfish souls within her midst than the men and women with whom I have worked on the Community Chest, the Boy Scout Board, St. Luke's Hospital, Tuberculosis Association, the Chamber of Commerce, the Duval County Welfare Board, the Open Forum, the Civic Association, and the Committees on the Public Schools. It has been my privilege to help them build these, their children, in this great city which is upon us, into worthy sons and daughters of worthy parents. It has been my opportunity to preach the Baccalaureate Sermon both at the University of Florida and at the Florida State College for Women.

I can truthfully say without reservation that I have enjoyed living and ministering in my way to this church and to this city. One of my most pleasant memories of work here will be in connection with my friends in the Kiwanis Club, of which I was a member for five and one-half years. They are a noble group of men, genuinely interested in the welfare of their city. My heartiest good wishes go to them.

For the friendship formed in this church and whatever service I have been able to render in my ministry to you, I have not words to express. I have tried to be in sorrow and in joy what a minister of Christ should be. Wherever I have not measured up to any ideal you had for me, I ask for forebearance.

Just a few weeks earlier, an editorial in The Jacksonville Journal, the afternoon daily newspaper, had commented on his many contributions to church and society. The editorial was entitled "More Than a Preacher".

Among other things, it said:

"Dr. White really belongs to all of Jacksonville and the unselfishness of his church in allowing him to enlarge upon the duties required of him there, and to serve mankind in general is most commendable."

"Great preacher, great church," The Florida Baptist Witness had declared that same year.

Under the title "How to Know Yourself" a book of his newspaper columns on popular psychology was published late in 1931, just as the family was moving to its new home in Birmingham, Ala. It was now a family of eight, for the youngest, Anne Long White, had been born on October 18, 1930.

Even as he moved away from Jacksonville, Dr. White continued to write his column for the Journal in response to continued urging from the editor.

'High Adventure' in Birmingham. The story of Dr. White's decision to resign his pastorate at Birmingham's West End Baptist Church and open a school for birth-injured and other handicapped children has been told many times. Some idea of the interest aroused by his action may be gathered from the selected materials reprinted here. Perhaps the most eloquent and inspiring account was spoken by Dr. Henry M. Edmonds, pastor of the Independent Presbyterian Church in Birmingham. It was broadcast over radio station WAPI on May 4, 1945, under the title, "High Adventure". Here in part is the text:

"Today in Birmingham, at the foot of one of Roebuck's wooded hills, there is a school for children--for children who have one of the hardest tasks life imposes ahead of them. Injured at birth in the cortex, they must learn by special education all the muscular control which comes to the average child as naturally as breath.

"Until well into this century, spastic children were thought to be idiots, and

formed one of the most neglected groups in the history of the world. Nothing had ever been done for them by the state of Alabama or by private institution within Alabama, and this same condition prevailed throughout the South.

"Dr. Lee McBride White, pastor of a large Birmingham church, had become interested in the whole cause of the birth injured child in an attempt to find some help for his own twin sons who had been handicapped in this way. Dr. White had sought the best medical authority in the case of his sons... and all had said that nothing could be done surgically.

"In such cases, a hemorrhage of the capillary blood vessels affects the cortex limiting the development of the voluntary muscles which control speech and all muscular use of the body. Such a child can neither talk nor walk nor use his hands in the normal way.

"The only remedy, Dr. White learned in conference with experts throughout the United States, is re-education of the whole motor system. In some instances, this sort of re-education will help nature re-establish those motor centers in the area of the brain nearest the scar tissue, and a child not too badly injured at birth may be trained to walk, talk and use his hands.

"The recovery is never 100 per cent, but it is enough to make him a self-sufficient person in 30 per cent of all such cases.

"On Dr. White's suggestion, in 1935 the Jefferson County Medical Society brought to Birmingham for a five-day clinic, Dr. Earl Carlson of the New York Neurological Institute. Himself a spastic, Dr. Carlson is one of the authorities in the field.

"In the five days of the clinic, 500 persons came to the clinic bringing 135 children from all parts of the South, each seeking help for a child.

"Hoping to help his own sons, seeing this great need for others, and realizing that there was no school in Alabama, Dr. White decided to open a school here.

"As you may imagine, the decision was not easy to make--to give up a large pastorate, to leave the work which he loved and for which he had been trained,

to plunge himself and his family into an unknown field with uncertain outcome. Many advised against it, of course. One strong man in the finances of the district told him it was a fool idea. Dr. White consulted many others before taking the step, including his friend, Dr. W. S. Rankin, chairman of the Duke Foundation. Dr. Rankin wrote Dr. White at that time, 'I would rather for you to establish such a school than to hear you preach a thousand sermons.' There need be no distinction between the two, however. Sermons are seeds for such things. As a matter of fact, Dr. White still preaches--preaches through what he is doing.

"I am grateful to have known Lee McBride White. I shall be more and more grateful as the years pass and he becomes a more and more leading figure in the philanthropic and spiritual life of Birmingham and Alabama. We all love adventurers. And the follower of Christ in the service of fellowman shines still like a plumed knight. I am profoundly grateful to anybody who has helped to lift the level of life in my city and my state.

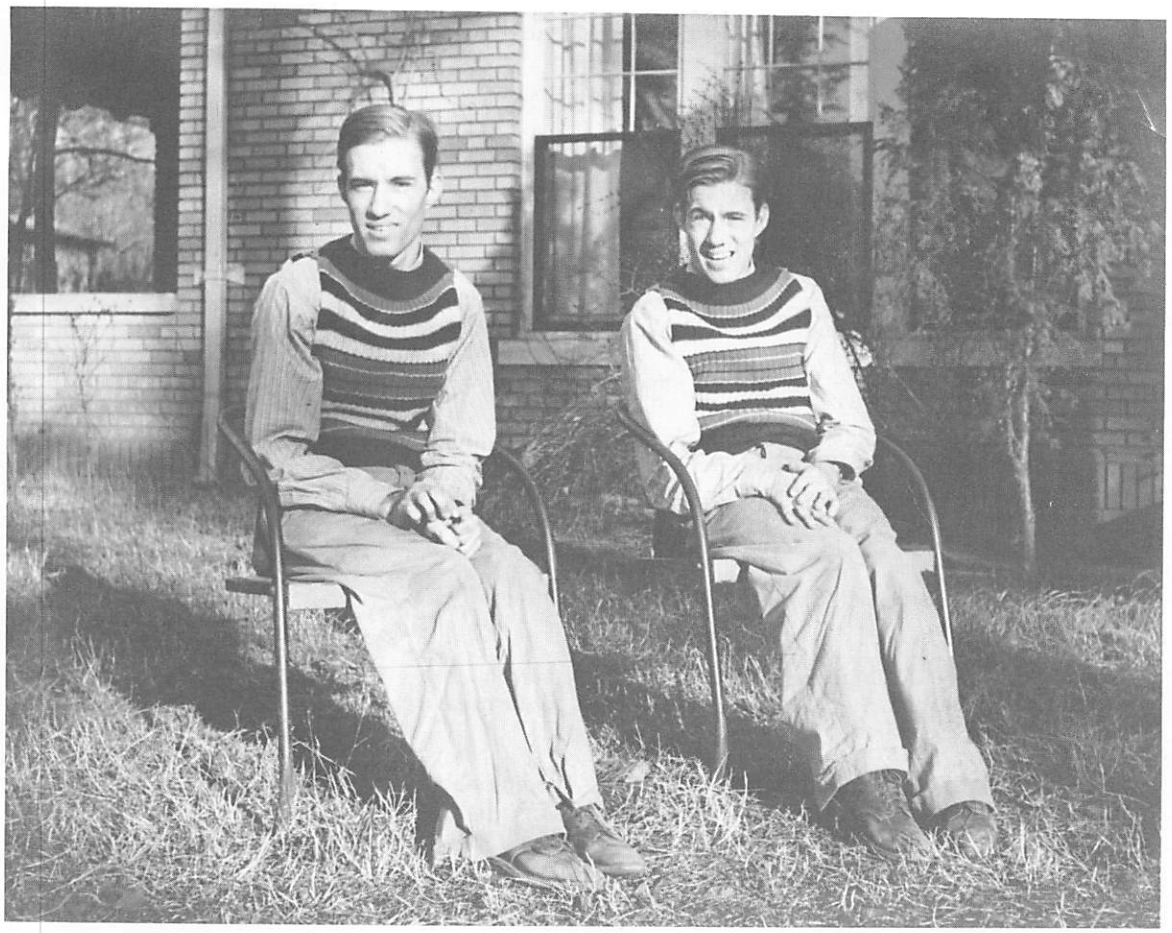
"Lee McBride White stands like his Master with his arms outstretched saying Suffer the little children to come unto me, even the broken and the hurt, and in His name whose I am and whom I serve I will try to give them back the life that He intended for them."

Over the years from 1936 until his death in 1968, Dr. White continued to pour his energy and enthusiasm into the building of the school. Hundreds of children were helped. And because of this work and the outpouring of interest and sympathy aroused by the success of its pioneering methods, the spastic child became the object of greatly increased public attention. New schools opened in locations throughout the South, enlarging upon the work of this minister who had striven so faithfully to practice what he preached.

Because no one could take his place, the doors of The White School were closed forever following the death of the founder.

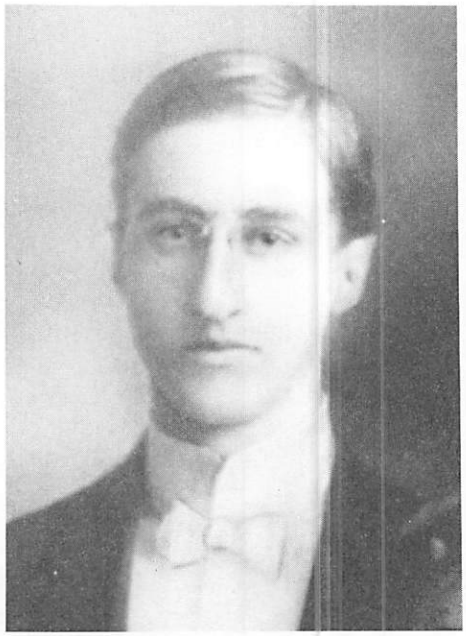
The school building has been torn down. In its place, whether by coincidence or mysterious design, a church has risen.

If we may add a personal note, we feel that Lee McBride White would like that. Certainly it seems a fitting symbol for one who was characterized in a plaque presented to him late in life by the South Roebuck Baptist Church as one 'Faithful Man of God'.



Jimmy & Russell

Lee McBride White, Sr.

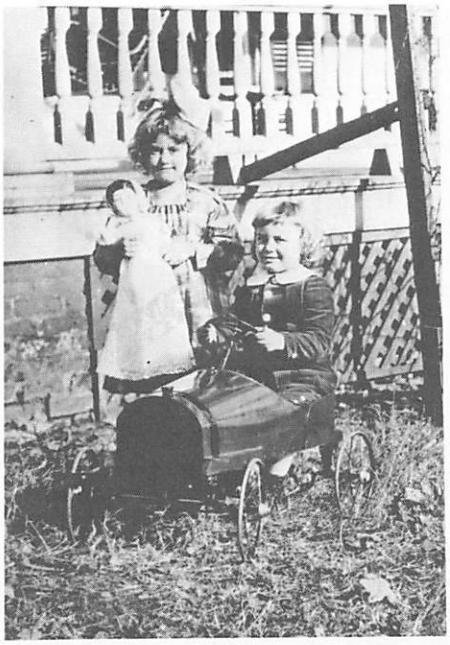


Lee McBride White

Jennie Lee O'Neal White

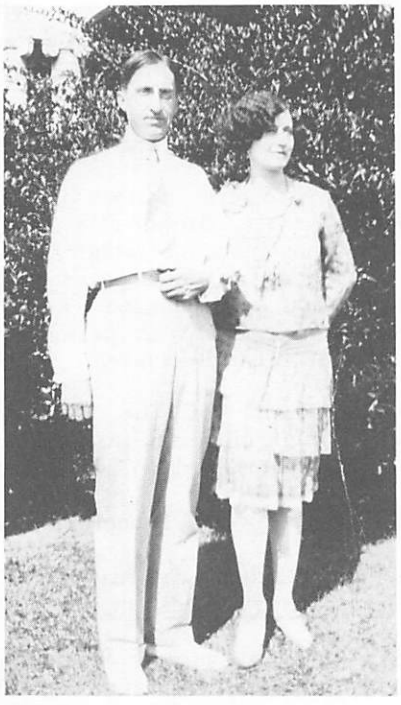
1887	Born in Raleigh, North Carolina on Tuesday, August 9 at 11:30 p.m. on South McDowell St., the first child of Jacob Lee & Dovie Zulia Poston White. His father was pastor of the First Baptist Church in Raleigh.
1888-89	Lived in Elizabeth City, North Carolina where his father was pastor of the First Baptist Church.
1890-91	Lived in Durham, North Carolina where his father was pastor of the First Baptist Church.
1892-95	Lived in Asheville, North Carolina where his father was pastor of the First Baptist Church.
1895	His father became the pastor of the First Baptist Church in Macon, Georgia and Lee M. White was to remain in Macon until his graduation from Gresham High School in 1904.
1904	Entered Wake Forest College.
1906	Tennis Champion at Wake Forest. Member of the Glee Club. Assistant manager of the Baseball Team (1907).
1908	Editor of The Student. Senior Thesis: "Sketch of Sidney Lanier". Graduated with an AB.
1908-09	Taught at Beaufort, North Carolina.
1909-11	Graduate School, Cornell University. Candidate for PhD Degree in English under Professor J. Q. Adams. Instructor in English in 1910 in the College of Arts & Sciences. Awarded a scholarship in English.
1911-12	Instructor in English at Memphis University School.
1912	Married Jennie Lee O'Neal on March 7 in Barnesville, Georgia. His father performed the ceremony.
1912-13	Attended the Southern Baptist Theological Seminary in Louisville, Kentucky. Virginia Slaton White (first child) born in Louisville on February 1, 1913.
1913-14	Became the supply pastor of Byne Memorial Baptist Church in Albany, Georgia on June 15, 1913. A call was extended to him to become pastor of the church and he was ordained to the ministry on October 1 at Byne Memorial. His father, Dr. J. L. White, preached the ordination sermon. Remained as pastor through September, 1914.
1914-17	Accepted a call to become pastor of the First Baptist Church of Monroe, North Carolina and began his duties on October 1 at an annual salary of $1,600.00. Lee McBride White, Jr. was born on June 24, 1915. Remained as pastor through February, 1917.
1917-18	Became pastor of the First Baptist Church of Shelby, North Carolina on March 1, 1917. Member of the Council of Defense of North Carolina. Speaker for Liberty Loan and American Red Cross. Remained until June 15, 1918.

1918-21	Preached his first sermon as pastor of The First Baptist Church of Chester, South Carolina on June 22. Twin sons, James Edward & Charles Russell, born on March 19, 1919. Harvey O'Neal White, youngest son, born on May 29, 1920. Remained until February, 1921.
1921-25	Became pastor of The First Baptist Church of Kinston, North Carolina beginning in March. Elected President of the Kinston Kiwanis Club in 1922. Appointed Campaign Manager of the Meredith College Bond Campaign in 1924. Remained in Kinston through August, 1925.
1925-31	On September 1 began his ministry at Riverside Baptist Church in Jacksonville, Florida.
1928	Delivered Baccalaureate Sermon at Florida State College for Women in Tallahassee in May and at Robert E. Lee High School in Jacksonville in June. Awarded DD by Stetson University.
1929	Elected President of the Jacksonville Kiwanis Club. Delivered Baccalaureate Sermon at the University of Florida in Gainesville in May and at Robert E. Lee High School in Jacksonville in June. Listed in Who's Who In America.
1930	Anne Long White, youngest child, born on October 18 at 1829 Bayard Place, Jacksonville.
1931	Named Associate Editor of The Florida Baptist Witness. Author of a daily column entitled "Know Yourself" which appeared on the editorial page of the Jacksonville Journal. These articles publised in book form in 1931. Resigned as pastor of Riverside to take effect in December.
1932-36	Became pastor of The West End Baptist Church in Birmingham, Alabama on January 15, 1932. Resigned on September 18, 1936.
1936	Opened The White School on November 7.
1937	The White School was featured in an article in The Literary Digest in the April 10 issue.
1944	Delivered Baccalaureate Sermon at the University of North Carolina at Chapel Hill.
1949	Appeared as a guest on the CBS national radio network to talk about his work at The White School.
1950	Awarded DD by Wake Forest College on on June 5.
1954	Nominated as Birmingham's "Man of the Year" by the Young Men's Business Club.
1961	Celebrated twenty fifth anniversary of The White School.
1968	Died in Birmingham, Alabama on October 5 and is buried in Jefferson Memorial Gardens in Birmingham with his wife, Jennie Lee O'Neal White, and their twin sons, James Edward & Charles Russell.

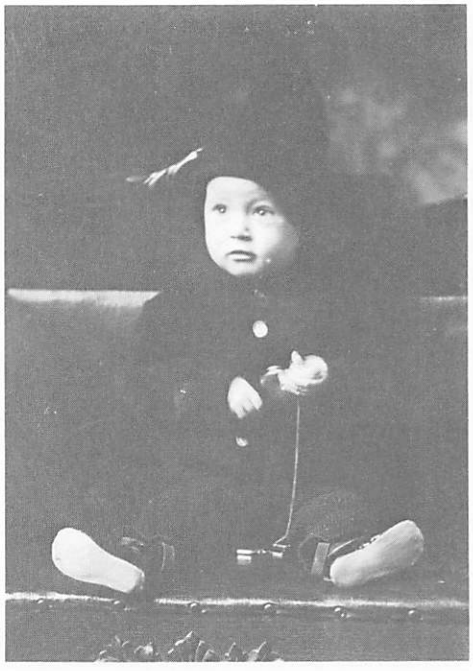


Virginia Slaton White &
Lee McBride White, Jr.

Harvey O'Neal & Anne Long
White with Jennie Lee



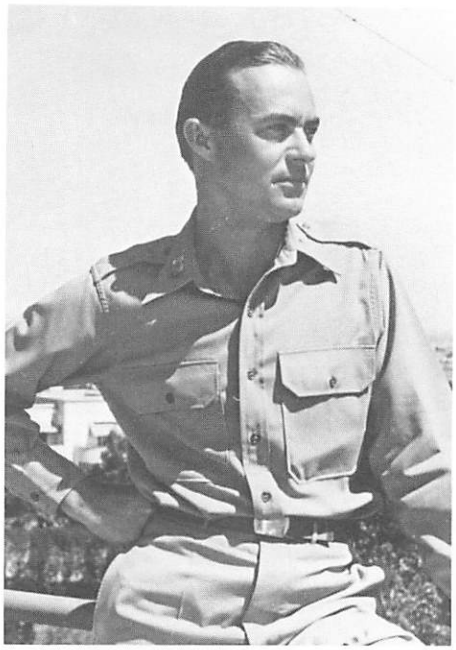
Lee & Jennie Lee White



James Edward White

Charles Russell White

Virginia Slaton White &
Jennie Lee O'Neal White



Lee McBride White, Jr.

Jimmy & Russell White
& Jennie Lee

Harvey & Jennie Lee

Anne Long White

Athlete

WAKE FOREST

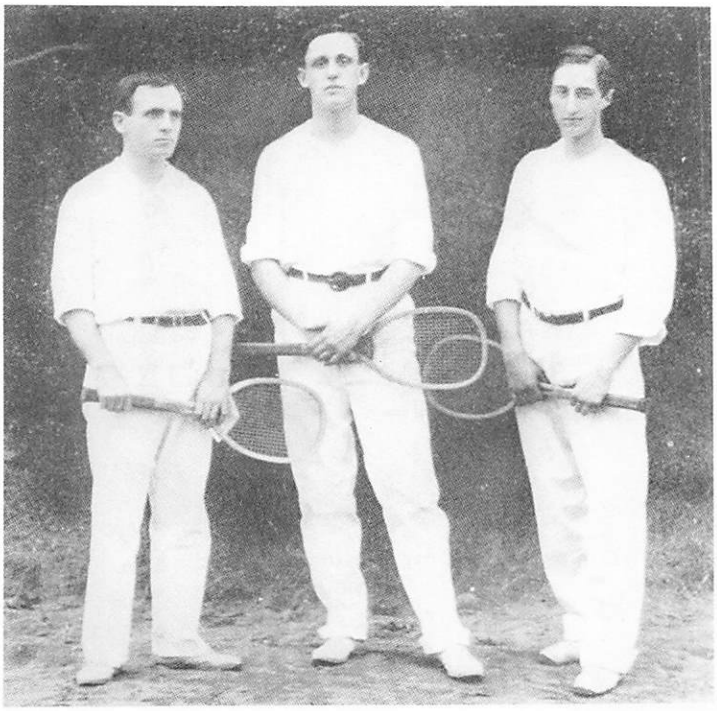


Photo by Holladay. CHAMPIONS.

EARNSHAW. POTEAT. WHITE.

Tennis

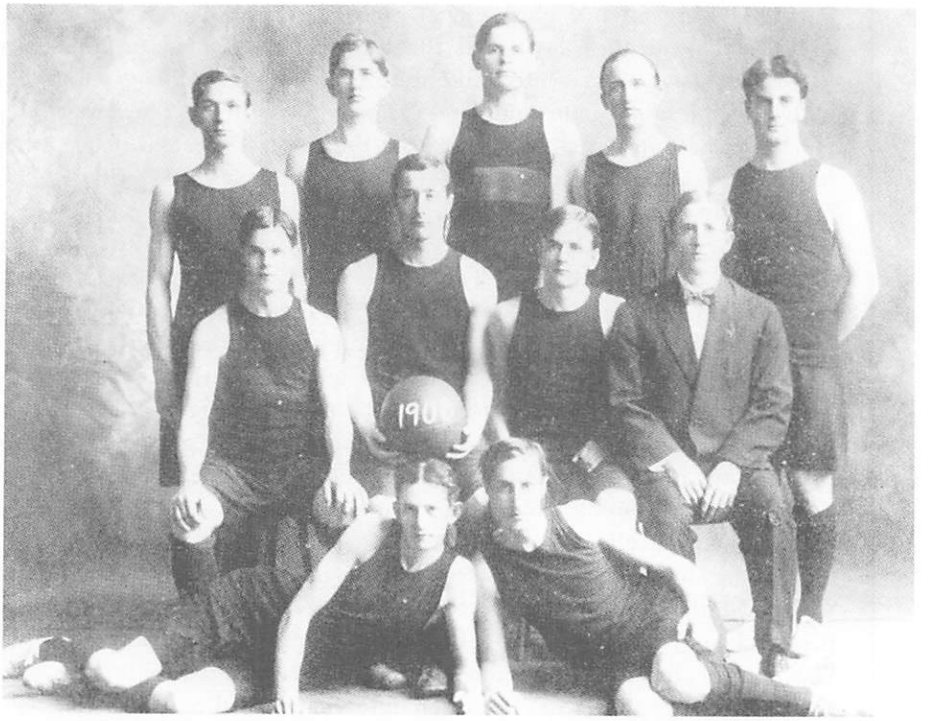
IF there is one game in which Wake Forest excels, it is tennis. We have a record unsurpassed in the history of intercollegiate games, having played seven matches and won them all, losing only four sets out of thirty-three, in the past three years.

One secret of our phenomenal success is the spirited tournaments held each fall. This year the playing in the tournament was up to the usual standard. Messrs. Turner and White, although once within only one point of losing their match to Messrs. Vann and Lyles, finally won out. They met Messrs. Poteat and Earnshaw in the challenge match; the first set went to deuce at eight-all, and it was only after one of the most brilliant contests on record that the holders managed to retain their title.

In the singles, Messrs. Turner and Earnshaw made their way without great difficulties to the finals, Mr. Turner, by hard, fast playing, earning the right to play Mr. Poteat for the championship. The challenge match in singles was one long to be remembered. Mr. Poteat won the first set, but lost the second. He was thought to have the advantage by taking the third, but Mr. Turner came right back and captured the fourth set. The playing of both was exceptionally brilliant. After Mr. Poteat had won the first two games of the deciding set, Mr. Turner evened up matters once more, and darkness ended in a tie what was the most hard-fought game ever seen on the Hill. Both men were content to rest on their laurels.

There have been no intercollegiate matches this year up to the present writing, although Messrs. Poteat, Earnshaw and Turner have bested some of the crack players of Raleigh. It is much regretted that the contest with Virginia was not pulled off, and we hope a meet can be arranged with them later on. May Wake Forest continue to retain her unbroken record of victories.

Baseball Team, 1907



Basketball Team, 1908

THE ALBANY HERALD
Albany, Georgia

WHITE AND FORT TO MEET MONDAY

Best Tennis Exhibition Will be Seen Then—Seating Arrangements Are Made.

Interest is growing in the tennis tournament at the Y. M. C. A. on account of the fact that most of the weakest players have been eliminated. The semi-finals will be played off the first of next week, and the finals will be reached before the week is over. As soon as the championship has been decided in singles the doubles will commence.

Those who desire to attend the games in the afternoon next week will see a better class of tennis than has heretofore been played, as the best players are now being arrayed against each other.

By far the most interesting games of the series were those of yesterday afternoon, between Rev. Lee White, pastor of the Byne Memorial church, and Mr. W. E. Fort. A large crowd of spectators saw these worthy opponents battle for an hour and a half without either winning the series.

The first set was won by Mr White, though it took twenty games to decide the winner, the set being 11-9.

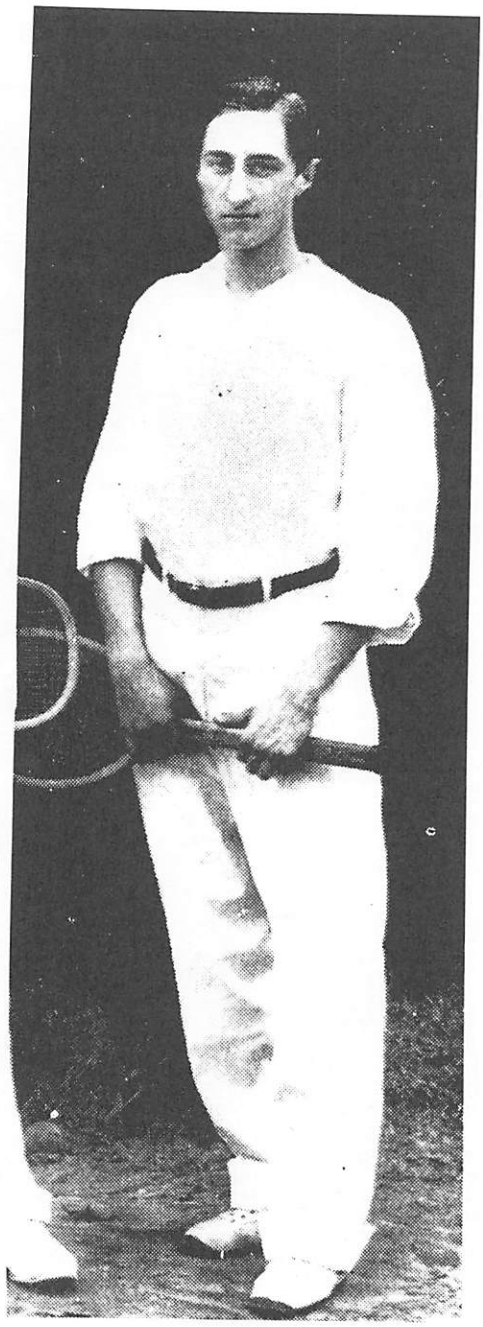
The second was won by Mr. Fort, 6-4.

The third was begun, but had to be called on account of darkness.

This third set, to determine the winner, will be played Monday afternoon. In order that the spectators may see more than one set of excellent tennis, arrangements have been made for these two players to play three sets Monday afternoon. The first set will determine which is the victor in the series, as each one already has a set to his credit, but they will play two more exhibition sets in order that the spectators may see more than one set of real, first-class tennis. The two players are equally matched, and it is impossible to determine in advance who will be the winner.

Seating arrangements have been made for the ladies. Chairs will be placed on court No. 2 in the shade, so all the ladies who desire to attend these games will be provided with comfortable seats. Everybody is invited, there will be no admission charges. The series, the best of the season, will begin promptly at five o'clock in the afternoon Monday.

June 21, 1913



Lee McBride White

TENNIS EXHIBITION THIS AFTERNOON

Rev. Lee White and Mr. W. E. Fort Will Play Three Sets on the Y. M. C. A. Court.

This afternoon, on the Y. M. C. A. teanis court, an interesting series of three tennis sets will be played between Rev. Lee White and Mr. W. E. Fort.

This first set of the series will decide the issue between these two players in the singles events of the tournaments, they having won one set each last week, making them a tie as far as the tournament is concerned. The two additional sets will be played as exhibition sets, and no doubt a large crowd will be present to see those two fine players in these three hard-fought contests this afternoon.

The first set will begin promptly at o'clock this afternoon.

June 23, 1913

REV. LEE WHITE BEATS W. E. FORT

Deciding Set of Series of Three Between These Two Was Witnessed by Large Crowd Yesterday..

Quite a large crowd of interested spectators yesterday afternoon saw Rev. Lee White defeat Mr. W. E. Fort in the third and deciding set of the tennis between them which was tied up by each winning one set last Friday.

Other winners in the second round, singles, of the local Y. M. C. A. tournament were Messrs. D. H. Redfearn and D. F. Thompson, who defeated Messrs. J. F. Whitehead and F. C. Jones, respectively.

This afternoon Rev. S. E. Crosby will play Mr. C. C. Sapp and Mr. W. M. Baldwin will play Mr. Willie Pace.

It is expected that the singles events will be completed tomorrow and the next day, and the doubles will begin Thursday, the first of these events being "sandwiched" between the last of the singles events. The list of opposing teams in the doubles as drawn today will be published in tomorrow's Herald.

June 24, 1913

"PLAYING TO BEAT THE DEVIL"

Jacksonville ministers do other things beside preach. They must keep physically fit to perform their many church duties. The golfer is the Rev. Lee McBride White, pastor of Riverside Baptist church. He burns up courses every day. The fisherman is the Rev. E. O. Heath pastor of First Methodist church. He's dressed in his Sunday-go-to-meetin' clothes, but the photographer didn't find him breaking the Sabbath. He took a few minutes off from week-day office duty to fish awhile in a nearby stream.

SPANKING SATAN ONLY ONE PASTORAL PASTIME

Golf and Fishing Furnish Plenty of Other Exercise for Jacksonville Preachers.

Spanking the devil is the favorite pastime of preachers, but it isn't their only exercise.

Many of them lead "the strenuous life." They keep physically fit for church duties by doing any number of things.

Take the Rev. Loe McBride White, for instance. He is pastor of the Riverside Baptist church, and a busy man. No doubt, some members of his flock are of opinion that delivery of his Sunday sermons is his only bit of exertion.

Shoots at Par, Too

But if they journey out to the municipal golf links almost any afternoon, they will see their pastor making the course in par, or thereabouts. That is, he'll be there if he isn't burning up some other fairways

The Rev. Mr. White is an ardent golfer. It's his chief recreation and exercise. Through it, he keeps physically in trim for his many church duties.

Firm Golf Believer

"A minister has to adopt rules for exercise, like any other business man," he says. "If he didn't, he wouldn't last long. He must keep strong physically so that he may best perform mentally. I'm a strong believer in golf. I used to play tennis and was pretty good at that game, but since I've taken up niblicks and brassies, I like them better."

Then, there's the Rev. E. O. Heath, pastor of the First Methodist church. Golfing doesn't appeal to him so much, but he's a great fisherman. Not only "a fisher of men," as becomes his calling, but he's a fisher for the big and sundry members of the finny tribe that inhabit Florida waters.

Heath Fishes Anywhere

Dr. Heath doesn't confine his piscatory pursuits to any particular stream. He would just as soon fish in the Atlantic ocean as in the most ordinary stream. And he usually makes big hauls. Fish is a familiar item on the Heath family table.

Most all other Jacksonville ministers perform some kind of physicial exercise. The Rev. Bob McCaslin, pastor of the Riverside Presbyterian church, is a golfer. He's Scotch, and therefore likes the game.

Barbee Another Angler

The Rev. James Barbee, pastor of the Riverside Avenue Christian church, is another fisherman. He, perhaps, is a greater fisherman than Dr. Heath. That is, he will fish perhaps longer and go farther for the elusive strike. Wherever he goes, whether back home to old Kentucky, suh, or into the Blue Ridge mountains of Virginia on vacation, Dr. Barbee carries along the old fishing pole.

Yes, preaching isn't all a minister does. Many have no doubt thought so, however. And any of them could probably give some of the avowed professional athletes a tussle.

MACON TELEGRAPH

WEATHER FORECAST FOR FRIDAY AND SATURDAY, LIGHT EAST TO SOUTHEAST WINDS

MACON, GA., FRIDAY MORNING, JUNE 17, 1904.

COMMENCEMENT AT GRESHAM HIGH SCHOOL

NEARLY 2,000 PEOPLE WITNESSED THE RENDERING OF AN EXCELLENT PROGRAMME AT THE CHAPEL OF MERCER UNIVERSITY. EIGHTEEN BOYS AND THIRTY-THREE GIRLS RECEIVED DIPLOMAS ADDRESS BY JUDGE ROSS AND OTHER FEATURES OF THE PROGRAMME.

Before an audience of nearly 2,000 people Gresham High School held its commencement exercises for 1903-04 at the chapel building of Merber University last night between the hours of 8 and 10 o'clock. The seating capacity of the building was taxed to its utmost long before the exercises began and almost half of the immense audience which came to witness the rendering of this program were turned away ,because there was not even standing room.

The large crowds attending the exercises were well entertained and had it been possible to seat them all, the commencement for the year 1903-04 would have been the crowning one of all the exercises held since the system was organized. The attendance was such as could only evince the appreciation in which the city holds the school with Superintendent Pound and Prof. Chapman and those of the system who have contributed towards making the commencement at Gresham a success.

GRESHAM HIGH SCHOOL.

1904,

Mary Burden Balkcom,
Esther Gertrude Boatwright,
Judge Bronson,
Jessie Burks,
Mattie Elizabeth Chappell,
Susie Dewberry,
Willie Blanche Ellis,
Myrtle Finney,
Hazel Falvey Gewinner,
May Goldgar,
Ethel Goodman,
Annie E. Goodyear,
Bertha Lutheria Hargrove,
Hazel Harris,
Wyolene Francis Heard,
Hazel Hartwell Holt,
Terrell Hall Holt,
Odille King,
Frances Blanche Massey/
Dorothy Underwood Miller,
Maggie May Moore,
Edna Bailey Norton,
Annie Lynn Poole,
Olivia Tatum Pope,
Annie Williams, Rogers,
Jennie D. Rogers,
Amy Lucile Roper,
Mary Scandrett,
Florida J. Schatzman,
Elizabeth Frances Solomon,
Dora Elizabeth Streeter,
Sarah Taylor,
Louise Tomlin Wright,
Joel William Bunkley,
Benjamin Tyler Carter,
John Gresham Chapman,
Richard Bonner Cheatham,
John Robert Hamilton,
John Burke Harris,
Flewellen Holt Hertwig,
Hansell Towers Hillyer,
Edward Foster Hoge,
Julius Emanuel Mack,
Nelson Dagg Mallary,
Charles Hamilton Napier,
Joseph Edgar Rickenbaker,
Franklin Napier Troutman,
Lee McBride White,
W. Lamar Williams, Jr.,
Robert Hallam Williams,
William Redding Winship.

COURSE OF STUDY IN GRESHAM HIGH SCHOOL.

SENIOR GRADE.

GEOMETRY.—Books I., II., III., IV., V. Wentworth's Geometry. Especial stress is laid upon original work, equations being introduced as far as possible, for the purpose of giving an introduction to analytical geometry. Complete Books VI. and VII., if possible.

ENGLISH.—*Composition:* Paragraphs and themes of various types. Subjects of composition are drawn chiefly from the literature studies. Conversations on various topics, descriptions, and character sketches are also required.

Technical English:. Further study of unity, coherence, and emphasis in the sentence, the paragraph and the whole composition. Special attention is given to connectives and methods of translation.

Further study of verse forms.

Text-book: Lockwood & Emerson's Composition and Rhetoric.

Literature: Plan of study same as Junior Grade.

Incidental instruction in the history of English Literature based on literature.

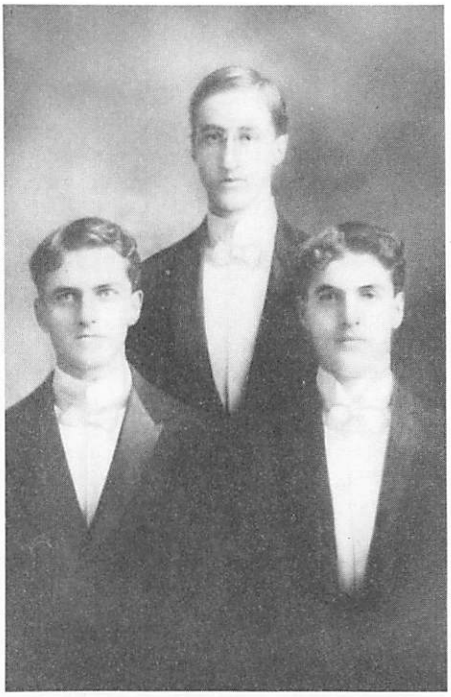
A brief chronological outline, showing the main periods and chief writers.

Further study of figures of speech. Incidental study of word composition, elements of the English vocabulary, and changes in the meaning of words.

Works Studied: Shakespeare's "Julius Cæsar" and "Merchant of Venice."

VIRGIL.—First two books of Aeneid; Translation; Parsing; Study of the Grammar in connection with each recitation; Mythology. Translation in class of passages from third and fourth books. Short exercises in Quantity, Metre, etc., with special reference to Dactylic Hexameter verse. Occasional exercises in Scansion.

HISTORY.—Since it is believed that the coming men and women of the State should be trained in those branches which lay the foundations of the finest type of citizenship, that develop breadth rather than acumen, that tend to the unfolding of character and statesmanship, general history is taught with much deliberate care in the High School. It is taught, first, not with the view of crowding the pupil's mind with the "learned noise and dust of the chronologist," but ever to encourage the pupil to search for the underlying cause of events, and the actuating motives of those characters whose doings have effected the growth or decay of nations. Second, to encourage in the pupil a *desire* to add to his own stock of information. Third, to engender the love and habit of reading. Fourth, to educate, and remove the narrowness of ignorance. The history of each nation is studied, not as an isolated whole, but in its relations to all other nations; contemporaneous events are contrasted; the prominent men and women in any age are presented as real men and women who have lived lives marked by some purpose, often noble, sometimes narrow. With these general objectives, the great political, intellectual and religious changes of the world since the overthrow of the empire of the Cæsars are studied in the Senior Grade, following for the most part the outlines of Swinton and Meyers. While the text-book is used as a guide, pupils are ever encouraged to make investigations for themselves — Green's "History of the English People," Guizot's "History of France," Lewis' "History of Germany," Thalheimer's "General History," being used as books of reference. Throughout the year the pupil is led freely to express his views and to give to the class such information as he may have gleaned from sources not within the reach of all. Frequent essays are written upon epoch-marking events and characters. Such a teaching of history is not lesson-hearing; and for it to be a success, much depends upon the teacher, upon his own grasp of the subject, upon his ability to interpret character, to search for promoting cause and to trace subsequent effects, and above all, upon his power to encourage, to enthuse.



First Cousins
Edgar Eugene White, Lee McBride White, Thomas Clarence White
Wake Forest College
1908

WAKE FOREST
Glee Club and Orchestra

WAKE FOREST STUDENT

EDITORIAL DEPARTMENT

STAFF EDITORS:

DR. J. H. GORRELL, Faculty Editor.

EUZELIAN SOCIETY.	PHILOMATHESIAN SOCIETY.
LEE M. WHITE.....Editor	H. E. PEELE.....Editor
H. J. MASSEY.....Associate Editor	C. S. BARNETT.....Associate Editor

LEE B. WEATHERS, Business Manager.

EDITOR'S PORTFOLIO

LEE M. WHITE, Editor

Student Editor

L. M. WHITE.
Eu. Editor.

Commencement

WAKE FOREST COLLEGE

MAY 20-22, 1908

LEE M. WHITE, B.A.,
GREENSBORO, N. C.

"The man worth the while is the man who can smile when everything goes wrong."

Member of the Glee Club, '05-'06-'07; Tennis Champion, '06; Secretary Anniversary Debate, '08; Euzelian Editor-in-Chief of *The Student*, '08.

Here we come to a living example of the comeliness of the class of "naught eight." Lee has aspired to nearly every office of dignity about the college from janitor to editor-in-chief of *The Student*. And though the complexion of his political career is wonderfully successful, we hope that he may score even greater triumphs in the future. None of us is able to tell what will be the nature of his operations in after life, but we leave the task to him and to fate.

SENIOR THESES

Guilford, N. C.—L. M. White: Sketch of Sidney Lanier.

Cupidites

PURPOSE OF UNION: To further our master's kingdom.
MOTTO: Love is the essence of life; cultivate it.
SONG: "O, promise me."
EATABLES AND DRINKABLES: Angel Cake and Nectar of Love.
OCCUPATION, NOT PASTIME: Making Love.

Ed. White.....Chief Victim and Promulgator of the Order.
Hubert Poteat.....Ladies' Beau Ideal.
Ted Allen.....Dexterous Slinger of Cupid's Darts.
Herman Beverly.....Exponent of Modern Cupidism.
Oscar Mangum.....Twentieth Century Love Lyrist.
Jesse Gardner.....Side-Partner of Cupid, and Substitute in Emergencies.
Bruce Powers.....Barred from Membership on Account of Professionalism.
Lee White, Ralph Ferrell, ...Indescribable, but Ardent Disciples.
Dr. W. S. Rankin, Dr. L. M. Gaines, ...Noted Ex-members.

Occasional Participators

Jack Nowell.	Charlie Leonard.
Paul Bryan.	Vander Couch.
Harvey Vann.	Willie Furman.
Jim Turner.	Pat McBrayer.

THE HOWLER

VOLUME VI MDCCCCVIII

PUBLISHED ANNUALLY BY THE
PHILOMATHESIAN AND EUZELIAN LITERARY SOCIETIES
OF WAKE FOREST COLLEGE

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Cornell University Libraries

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607/256-3530

May 28, 1986

Mr. Harvey O. White
P. O. Box 821
Hopkinsville, Kentucky 42240

Dear Mr. White:

According to the summary statement on the cover of your father's file in the Graduate School Records (#12/5/636), he was registered for the academic years 1909-1910 and 1910-1911. As you will see from the enclosed photocopy, he was not registered here the following year, 1911-1912. The records of the Graduate School are closed to all researchers for eighty years. The contents of your father's file will therefore not be open until the end of the academic year 1990-1991.

The three men on your father's committee were Joseph Quincy Adams, William Wistar Comfort, and Benton Sullivan Monroe. We do not have the papers of Professors Adams and Comfort. I have checked the academic correspondence in the papers of Professor Monroe, but found no letters from him.

I am also enclosing a photocopy of the roster of teaching assistants in the College of Arts and Sciences from the 1911 Cornellian. Your father's name does not appear on this list in the 1910 or 1912 yearbook.

We hope the enclosed will be of some use to you.

Sincerely yours,

Kathleen Jacklin

Kathleen Jacklin
Archivist

KJ:jc
Encl. 2

Oes English Exercise

Nov. 23, 1909.

Lee McB. White

Oes English Exercise

Ohthere sæde ~~þæt~~ hlāforde, Ælfrēde cyninge ðæt hē æt sumum cirre fōr norþryhte siex dagas. Ðā for ðæm ðæt land bēag þēr eastryhte, hē ðær bād weotan-windes ǫnd fōr fiew swā feorr swā hē meahte on nigon dagum gesiglan. Ðā Wæs hiem ealne weg ~~ðæt~~ wēstan land on ðæt stēorbord þēr wīciað ^ finnas. Ūt of ðæm lande lið ān micel ēa. On. ōþre healfe þǣre ēas, ðā Bēormiað wīciað. Þeha spella hiem sæddon hīe of hiera āgnum lande.

God

CORNELL UNIVERSITY,

ITHACA, N. Y.

The Memphis University School

A Day School for Boys

Corner Madison Avenue and Manassas Street
MEMPHIS, TENNESSEE

THE Memphis University School prepares for Colleges and Universities. Limited to one hundred and fifty pupils. Eight instructors. Honor system. Well equipped gymnasium; ample playgrounds for baseball, football, tennis and all healthful outdoor sports. An accredited school of Washington and Lee University, University of the South, University of Tennessee, of Mississippi, and the University of Chicago. Pupils are also fitted to enter the regular Bachelor of Arts course in the University of Virginia. ∴ ∴

SEND FOR CATALOGUE

WERTS and RHEA, Principals

TO THE BOYS OF M. U. S.

THE WEARERS OF THE
RED AND THE BLUE.

(School Song. Dedicated by Lee McB. White.)

I call you loyal sons of M. U. S.,
Defenders of the Red and Blue,
Who in your sweet youth are so glorious,
To deeds of brain and brawn anew.
To deeds of brain and brawn anew,
Your youth bespeaks wonderful power;
Your eyes flash true; your bodies erect—
Behold! These may you wisely protect—
Shall burst into beauty as a flow'r.

Our well-trained teams to victory we shout!
Hurrah! for the Red and Blue!
As to gridiron and field they go out,
With muscles steady and hearts brave and true.
With muscles steady and hearts brave and true.
See! There they go! A mighty band,
To win honors for M. U. S. fame.
So ever we strive to help her name
With the greatest in all our land.

Work on, the heights attain,
For Life has need of you;
Strive on, the best e'er to gain—
The Future awaits you.

Lee McBride White
Instructor in English
Memphis University School
1911-1912

JEFFERSONIAN LITERARY SOCIETY.

OFFICERS

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PAUL RHODES . .	*Vice-Pres.*
ED. SMITH . . .	*Secretary*
HAROLD SPARR . .	*Treasurer*
MR. L. M. WHITE . .	*Critic*

BIBLE CLASS

On Monday, April 1, the Bible Class was led by Mr. White. He chose for his subject, Easter, discussing its origin, significance and observance.

He described the resurrection of Christ, calling attention to Christ's last words to his disciples. Mr. White brought out as a chief point, the self-sacrifice and self-denial of Jesus, applying the same lesson to us in our everyday life. He showed that true service consists of sacrifice and self-denial, and the doing of things which cause some such sacrifice. There was much interesting discussion, and the meeting was thoroughly enjoyed by all present.

JEFFERSONIAN

The meeting of the Jeffersonian Literary Society on Friday, Feb. 16, 1912, was notable in more ways than one.

Mr. White commended the manner in which the debate was handled, also the character of the declamations. The order was very poor, however, and the sum of fines assessed was unusually large. Still the general class of work is steadily improving, and is most encouraging.

The debaters were:

Affirmative: Graves (leader), McLallen, Van Trees, Morrow.

Negative: Barnwell (leader), Smith, Sullivan, Knowlton.

The affirmative won by a vote of house and judges.

Declamations were delivered by Turpin, Pidgeon, Bluthenthal, Conn, Kern, Austin.

The Southern Baptist Theological Seminary

2825 LEXINGTON ROAD • LOUISVILLE, KENTUCKY 40280

April 7, 1986

Mr. Harvey O. White
P.O. Box 321
Hopkinsville, KY 42240

Dear Mr. White,

We did have information on your father, Lee McBride White. He attended Southern Seminary during the 1912-13 school year. The first page of the photocopied pages show his name in the listing of the students for that year. He attended all four quarters.

In earlier years, students had to graduate from a certain amount of schools within the Seminary in order to be considered a graduate of the Seminary. Your father graduated from two schools and passed one school. These are found on the second and third of the photocopied pages.

If we may be of further service, please let us know.

Sincerely,

Wendy S. Thrift

Wendy S. Thrift
Records Management Secretary

Enclosure

Catalogue of Students
1912-1913

White, Lee McBride .....Memphis, Tenn.
Jr. Heb., B. I., Jr. Gk., O. T.

GRADUATES IN THE SEPARATE SCHOOLS

II. OLD TESTAMENT INTERPRETATION.

English.

Allen, A. T.....S. C.
Bailes, P. M.....S. C.
Balfour, J. H.....N. C.
Black, J. R.....Mo.
Black, W. H.....Ala.
Booker, R. E.....Ky.
Boone, W. C.....Tenn.
Bostick, W. M....Miss.
Brown, J. S.....Ga.
Bush, J. H.....Ala.
Buzbee, H. H.....Ala.
Carmichael, J. M. ..... W. Va.
Chick, C. D.....Ky.
Cline, A. T.....Ga.
Cohn, A. A.....Tenn.
Conaway, Z. T....Ky.
Croxton, T. W.....Va.
Cutts, W. L.....Ga.
Davis, A. E.....Ind.
Davis, W. H.....N. C.
Decker, J. W.....Va.
Edens, E. L.....Tenn.
Elliot, W. P.....Tex.
Ellis, J. A.....N. C.
Feagins, W. B....Va.
Ferguson, B. V....N C.
Finstrom, E. A....Mich.
Fowler, H. O.....Ga.
Franks, J. D.....Miss.
Gaines, J. A.....S. C.
Gallimore, A. R...N. C.
Gardner, L. H....S. C.
Gibson, J. E.....W. Va.
Gibson, O. L.....Okla.
Goodin, H. .....Cal.
Guyton, A. F.....S. C.
Harold, W. C...W. Va.
Hall, J. E.....Ga.
Hartsfield, J. S....Ga.
Hill, D. C.....Ind.
Holloway, G. F....Ky.
Honeycutt, H. H...N. C.
Huggins, P. M....N. C.
James, Merritt ....Ky.
Jenkins, E. B.....N. C.
Johnson, G. H.....N. C.
Knight, I. D. S....Va.
Lackey, W. M....Tenn.
Langley, J. A....S. C.
Larson, I. V.....Mo.
Lewis, G. C.....Tex.
Litz, T. G.....Tenn.
Louthan, E. M.....Va.
Maddox, A. L.....Tex.
McGehee, A. R...Tenn.
McLeod, M. I.....Ala.
McMurry, G. J....Cal.
Moffett, W. C.....Tex.
Morris, S. P.....Ky.
Myers, J. E.....Md.
Nelson, Benjamin ..Neb.
Phillips, W. P....Tex.
Pinson, W. C.....S. C.
Powell, H. A.....N. C.
Quisenberry, J. R..S. C.
Ray, Edward .....N. C.
Ray, J. S.....Ky.
Rogers, E. J.....N. C.
Shirley, R. L.....Ky.
Shumate, A. L.....Va.
Smith, A. J.....Ga.
Smith, G. E.....S. C.
Stansbury, W. P..Tenn.
Stukenbrok, K. D..Ga.
Taggart, W. C....N. M.
Turner, J. B.....N. C.
Vernon, Richard ...Ky.
Vine, F. R.....Canada
Weathersby, J. W.Miss.
White, L. M.....Tenn.
Willey, A. V.....Okla.
Williams, J. O....Ala.
Wooten, T. L.....Tex.

III. NEW TESTAMENT INTERPRETATION.

English.

Alexander, J. W....Mo.
Anderson, W. A..N. J.
Allen, A. T.....S. C.
Bailes, P. M.....S. C.
Balfour, J. H.....N. C.
Black, J. R.....Mo.
Black, W. H.....Ala.
Booker, R. E.....Ky.
Bostick, W. M....Miss.
Brown, J. S.....Ga.
Bush, J. H.....Ala.
Buzbee, H. H.....Ala.
Carmichael, J. M..W. Va.
Chick, C. D.....Ky.
Cline, A. T.....Ga.
Cohn, A. A.....Tenn.
Conaway, Z. T....Ky.
Croxton, T. W.....Va.
Cutts, W. L.....Ga.
Davis, A. E.....Ind.
Decker, J. W.....Va.
Edens, E. L.....Tenn.
Elliott, W. P.....Tex.
Ellis, J. A.....N. C.
Feagins, W. B...W. Va.
Ferguson, B. V...N. C.
Finstrom, E. A...Mich.
Fowler, H. O.....Ga.
Franks, J. D.....Miss.
Gaines, J. A.....S. C.
Gallimore, A. R...N. C.
Gardner, L. H....S. C.
Gibson, J. E.....W. Va.
Gibson, O. L.....Okla.
Goodin, H. .....Cal.
Guyton, A. F.....S. C.
Harold, W. C...W. Va.
Hall, J. E.....Ga.
Hartsfield, J. S....Ga.
Hill, D. C.....Ind.
Holloway, G. F....Ky.
Honeycutt, H. H..N. C.
Huggins, P. M....N. C.
James, Merritt ....Ky.
Jenkins, E. B.....N. C.
Johnson, G. H.....S. C.
Killough, W. E.....Mo.
Knight, I. D. S....Va.
Lackey, W. M....Tenn.
Langley, J. A....S. C.
Larson, I. V.....Mo.
Lewis, G. C.....Tex.
Litz, T. G.....Tenn.
Louthan, E. M.....Va.
Maddox, A. L.....Tex.
McGehee, A. R...Tenn.
McLeod, M. I.....Ala.
McMurry, G. J....Cal.
Meng, J. E.....S. C.
Moffett, W. C.....Tex.
Myers, J. E.....Md.
Nelson, Benjamin..Neb.
Nicholson, J. M....Ga.
Phillips, M. A.....Tex.
Phillips, W. P.....Tex.
Pittman, J. F.....S. C.
Pinson, W. C.....S. C.
Quisenberry, J. R...Va.
Ray, Edward.....N. C.
Ray, J. S.....Ky.
Rogers, E. J.....N. C.
Shearer, W. S.....Ky.
Shirley, R. L.....Ky.
Shumate, A. L.....Va.
Smith, A. J.....Ga.
Stukenbrok, K. D...Ga.
Taggart, W. C....N. M.
Turner, J. B.....N. C.
Vernon, R. .....Ky.
Vine, F. R.....Canada
Weathersby, J. W.Miss.
White, L. McB...Tenn.
Willey, A. V.....Okla.
Williams, J. O.....Ala.
Wooten, T. L.....Tex.

Passed in Junior Greek.

Allen, A. T.....S. C.
Beaston, Thomas, ...Australia
Black, J. R.....Mo.
Boone, W. C.....Tenn.
Bostick, W. M....Miss
Boyd, J. L.....Miss.
Butler, J. G....Canada
Cline, A. T.....Ga.
Dean T. P.....Ala.
Elliott, W. P.....Tex.
Ellis, J. A.....N. C.
Franks, J. D.....Miss.
Gardner, L. H.....S. C.
Gibson, O. L.....Okla.
Goodin, Horace ....Cal.
Halliwell, Albert...Eng.
Hawkins, J. F.....Tex.
Jones, R. M.....Utah
Larson, A. N.....Wis.
LeMasters, W. H...Ind.
Lewis, G. C.....Tex.
Litz, T. G.....Tenn.
Louthan, E. M.....Va.
McCoy, J. C.....Okla.
McMurry, G. J.....Cal.
Metcalf, F. S., Australia
Morris, S. P.....Ky.
Myers, S. I.....Mo.
Nelson, Benjamin..Neb.
Ogletree, W. D....Ala.
Pinson, W. C.....S. C.
Priest, R. E.....Mich.
Quisenberry, J. R..S. C.
Seymore, W. R.....Ala.
Smith, A. J.....Ga.
Todd, J. G.....Col.
Turner, J. B.....N. C.
Varjo, J. I.....Finland
Vivas, E. A..Porto Rico
Wallace, R. L.....Miss.
White, L. McB...Tenn.
Willey, A. V.....Okla.
Williams, J. O.....Ala.

MARRIAGE LICENSE.

STATE OF GEORGIA, COUNTY OF PIKE.

TO ANY JUDGE, JUSTICE OF THE PEACE, OR MINISTER OF THE GOSPEL:

You are hereby authorized to join Lee McBride White and Miss Jennie Lee Breed in the Holy State of Matrimony, according to the Constitution and laws of this State, and for so doing this shall be your License. And you are hereby required to return this License to me, with your certificate hereon of the fact and date of the marriage.

Given under my hand and seal, this 7th day of March, 1912.

J.W. Mecans, (L. S.)
ORDINARY.

CERTIFICATE.

STATE OF GEORGIA, PIKE COUNTY.

I Certify that Lee McBride White and Jennie Lee Breed were joined in Matrimony by me this 7th day of March, 1912.

L.L. White Pastor Castle Baptist Church Memphis Tenn

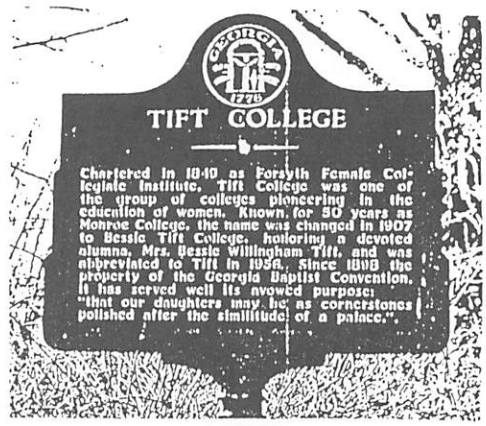
Recorded March 22, 1913.

J.W. Mecans, Ordinary.

March 7, 1912 - Barnesville, Georgia

Lee & Jennie Lee preparing to leave on their honeymoon to Memphis, Tennessee.

Husband, Father


GEORGIA
1776
TIFT COLLEGE
Chartered in 1849 as Forsyth Female Collegiate Institute, Tift College was one of the group of colleges pioneering in the education of women. Known for 50 years as Monroe College, the name was changed in 1907 to Bessie Tift College, honoring a devoted alumna, Mrs. Bessie Willingham Tift, and was abbreviated to Tift in 1936. Since 1908 the property of the Georgia Baptist Convention, it has served well its avowed purpose: "that our daughters may be as cornerstones polished after the similitude of a palace."

B. M. DEGREE—PIANO.

1906.

O'Neal, Jennie Lee.....Talbotton, Ga.

The Barnesville News-Gazette
March 14, 1912

O'NEAL-WHITE

The marriage of Miss Jennie Lee O'Neal and Mr. Lee McBride White of Memphis, Tenn., was a beautiful event, taking place at 5:30 o'clock Thursday afternoon last week in the Methodist church of this city. The church, attractive in its appropriate decorations for the occasion, was filled with friends.

Dr. J. L. White, of Memphis, father of the groom, officiated in a most impressive ceremony. Mrs. A. O. Bennett was the matron of honor and Mr. E. A. Turner of Atlanta, was best man. The ushers were Messrs. Nelson, Mallory and James Turner of Macon and Ben and A. H. Franklin.

Miss Annie Kate Smith performed at the pipe organ. Miss Grace Neely sang a solo and the Methodist choir furnished other appropriate music.

Many beautiful gifts were presented by various friends to the happy young couple, one of the most magnificent being a beautiful chest of silver from the members of Dr. White's church in Memphis.

Mr. & Mrs. White left immediately for their home in Memphis followed by the cordial good wishes by everybody in Barnesville.

University School Topics

Published Semi-Monthly

By the Students of Memphis University School.

MEMPHIS, TENN., FEBRUARY 1, 1912.

MR. WHITE'S NUPTIALS.

For the first time in many a year an M. U. S. professor has been joined in the holy bonds of matrimony. Mr. White hath done the thing.

Rarely has an occurrence stirred up such a flood of good wishes, benedictions, congratulations and exclamations among the fellows, as has this. It is so entirely unusual and out of the ordinary train of a school boy's thoughts, that when the attention is called so forcibly to the subject, why, something must happen.

We, the Topics staff, join with the faculty and whole school in congratulating Mr. Lee McB. White. May his wedded life be long and prosperous.

THE COMMERCIAL APPEAL
MEMPHIS.
MARCH 7, 1912.

SOCIETY

ANNOUNCEMENTS.

WEDDING OF INTEREST.

A wedding of interest to many Memphis friends will take place in Barnesville, Ga., this afternoon, when Miss Jennie O'Neal will be married to Lee McBride White of this city.

The groom is an instructor at the Memphis University School and has a wide circle of friends, who will extend a cordial welcome to his bride.

Among those who will be present from this city will be the groom's father, the Rev. J. L. White, D.D.

✦ ✦ ✦ ✦

Gordon Institute

Barnesville, Georgia

1909-10

MUSIC DEPARTMENT

MISS JENNIE LEE O'NEAL.

(Bessie Tift College)

Piano and Pipe Organ.

GORDON SONG

Music by Miss Jennie Lee O'Neal

On the field of battle
Gordon won his fame,
Never yielding spirit
Follows still his name.
Tho' he's gone forever,
Fame is with us yet.
School by fortune favored
Makes us ne'er forget
Gordon once marched onward
Upon the twelfth of May
In education's vanguard,
Gordon leads today.

CHORUS

Gordon first in sixty-four
Gordon first today
Gordon first for aye
Gordon first forevermore.

GORDON DAYS

Music by Miss Jennie Lee O'Neal

Mem'ry's bells are softly ringing
Chimes of happy days of yore,
Chimes of happy days of yore,
Down the years come voices singing
Songs we loved long, long ago.
'Twas a merry life we led,
Joy and gladness filled each day;
But the happy hours fled
Bearing morning fast away
Till life's noontide we should meet
Ne'er forgetting still to praise
Joys of youth and Gordon Days.

On the drill ground now we're marching
To the bugle's cheering note,
To the bugle's cheering note;
In the class room now we're conning
Lessons never learned by rote.
'Twas a busy life we lived,
Work and purpose thronged each hour,
Till each earnest heart received
Strength to wrest from work the power
Ne'er to yield to threat'ning foes,
E'er to meet and conquer woes;
For life was true in every phase
In happy Gordon Days.

On the gridiron now we're plunging
In the Autumn's mellow light!
In the Autumn's mellow light!
Round the diamond now we're racing,
Eager in the flight;
Gordon spirit urging on,
Throbbing, thrilling in its might,
Till each championship was won.
Slow or heavy, fleet or light,
We were eager each to greet;
On the field we'd gladly meet;
Songs and yells we'd ever raise
Victory and Gordon Days!

Jennie Lee O'Neal

After graduation from Bessie Tift College (now Tift College) in Forsyth, Georgia, Jennie Lee O'Neal taught music at Gordon Military Institute (now Gordon Junior College) in Barnesville, Georgia. The songs shown above are from History of Lamar County, 1932. (Published by the Barnesville News-Gazette)

WHY WE ARE WHAT WE ARE

By LEE McBRIDE WHITE, D. D.

FALSE IDEAS ABOUT MARRIAGE

DR. A. E. WIGGAM in his new book, The Marks of An Educated Man, calls our attention to the fact that all popular notions are always wrong.

How our minds are burdened with erroneous statements. Parrot-like, we repeat them and pass them on as though they were the gospel truth without taking time to analyze them to see whether or not they are true.

How many false notions we have about marriage!

For instance, there is the saying that opposites marry each other. As a matter of fact, in every sphere of life, generally speaking, like marries like. It is a tendency in nature for this to be true.

Dr. White

Most tendencies in nature come out according to Hoyle, although some things seem to happen in nature without a cause. This is called "the principle of uncertainty." In most instances, brown-eyed people marry brown-eyed people. The talls marry the talls; the fats marry the fats; the leans marry the leans. That old saying that "nobody loves a fat man" is not true because there are a great host of rather stout women who are very fond of him. The brights usually marry the brights, though, occasionally, some women miss marrying intelligent men, simply because these gentlemen haven't a college diploma.

Sometimes wealth and social position interfere in this process of nature. So also the dulls in the main marry the dulls. There are a few exceptions to these general statements.

We are told that Dr. Charles Davenport has found that red-headed women do not usually marry red-headed men nor do women of high temper marry their likes. It is perhaps a blessing that this is true. People who say that opposites marry have noticed the exception rather than the rule.

There is another false popular notion about marriage that the marriage of cousins produces defective children. Sometimes such marriages do result in a defective child, but no more often than in other marriages.

The very opposite is true that cousin marriages have produced in a very marked degree a large proportion of the world's greatest geniuses.

This is true because the parents of these children have brought together so many fine qualities that are similar. A great authority has said in this connection, "Hardly anything could be better for the race than for cousins who have sound ancestry for the previous three generations to marry each other and produce a good-sized family of children."

Another popular delusion is that poor families have produced a larger number of great men and women than have the well-to-do and the rich.

How we have been raised on the old platitude that poverty is a great advantage during childhood! What an absurdity! As a matter of fact, the majority of the world's greatest have come from well-to-do and in many instances, wealthy parents. It may be of interest to you to know that the cities have produced three times as many great men and women as the country has.

It is the tendency of human nature to accept popular notions as the truth. I hope that these facts will liberate you from such false notions.

Jacksonville Journal
May 9, 1931

THE MONROE JOURNAL

MONROE, N. C.

TUESDAY, JUNE 29, 1915.

Plants and Weeds.

The Journal is proud to present today a brief article from Rev. L. M. White on the subject of play. It is timely in connection with the effort now on foot among the thoughtful women of Monroe to establish playgrounds where the children may have the advantage of that training which tends to lay the foundation of character.

A plant is an individual of the vegetable kingdom. But an untrained plant is a weed, while a trained, domesticated, or developed, plant is a bearer of fruit or flower. A child is an individual of the animal kingdom in its highest form. But an untrained child, left to its own tendencies, with no guidance in its development, is more than likely to become an animal weed, and in any case is certainly not likely to become more than a harmless one, even if he fails to become a noxious one. The playing period of life is the most important period of development, yet it is the period where the least possibilities are realized.

The day for the old time management of the child by repression has passed, whether wisely or not, we shall not undertake to say, but certainly it has passed. The day of expression is here. If this tendency is recognized and directed properly in the child at play we shall have the highest form of education and the product will be in accordance therewith. If neglected—it cannot be stopped—we shall simply have a crop of human weeds. The old time home influence has gone. Children learn more outside of the home than inside of it. The community sentiment dominates. It is up to the parents to so cast the community influence that it will lead the children in the paths that developed character, stamina, self-control, self-mastery, right ideals. Such influence must be positive. It cannot come from chance. Chance produces weeds. No plant ever domesticated itself. It can live, but it will live only the life of a weed.

If we want human plants we must cultivate them. If we want human weeds we have only to let them alone as we are doing.

The way the people of Monroe respond to the efforts of the ladies will determine whether Monroe wants plants or weeds.

"Love thy Wife," was the interesting text of Rev. Lee M. White's sermon at the First aBptist church Sunday night. In the course of his remarks the pastor urged his congregation to pay more attention to the home, and advised the men to show the same love to their wives as they did in their sweetheart days. He also urged the young unmarried men to think of the future, the unborn generation, and govern their lives accordingly. He compared the home to a heaven on earth, and woman, not as a wife, but as man's best friend. An interesting part of his sermon was the statement that eight divorces an hour, or 150,000 a year were granted in the United States. He stated that it was his earnest belief that if men would pay more attention to their homes, love their wives more and make confidants out of them instead of slaves, the court records would show less and less misshapen unions.

December 22, 1914

THE MONROE JOURNAL

Wednesday evening, at the regular prayer service of the First Baptist congregation, a conference was called to hear the report of the organ committe. This report was presented by Mr. D. B. Snider. The pastor learned during Wednesday afternoon from Mr. Staub, who has been installing the organ, that his work would be done that afternoon; consequently, the conference was called at once because Mr. Staub desired the decision of the church in accepting the organ in order that he might report the matter to the firm. At the prayer service Mrs. White played many selections —many that she thought would give the congregation the best idea of the different beautiful combinations and other numbers which the congregation called for. Every one was delighted with the wonderful tone and magnificent power of the organ. The Baptist congregation is to be congratulated in their success in securing an instrument of such great and beautiful quality of tone. Upon a rising vote to accept the report and the recommendation of the organ committee, every one in the audience voted and the report was unanimously adopted. The pastor, Mr. White, thanked the different committees for their splendid work and said that it was his heart's desire to make this church a great power in the kingdom of God in Monroe and that he was delighted and grateful that his congregation was of the same mind. Mr. White will preach a special sermon Sunday morning on the subject: "The Place and Purpose of Music in Worship."

June 9, 1916

Splendid Organ Recital.

The organ recital given at the Baptist church on last Tuesday evening was a great success. The church is to be congratulated upon procuring an instrument of such tone and strength. A large and appreciative audience was present to hear the splendid program arranged by Mrs. White. She was assisted by Miss Hallie Neal, Mrs. E. S. Greene, Mrs. G. F. Rutzler, Jr., and Miss Bertha Lee. These ladies rendered the songs with beautiful expression and interpretation. Mrs. White's mastery of the organ was wonderful. The ease and facility and expression of her playing were a revelation to the audience. Her playing of every number was very artistic. Monroe is to be congratulated upon having such an artist in her midst. We are sure that all the numbers were greatly enjoyed, but if we were to choose any as appealing to us as being better than another, we would say we never heard "The Shepherd's Song of Hope" and Chopin's "Nocturne in E Flat" played better by any one. But we should not be partial to any one or two selections, because Mrs. White's playing of every one of the numbers was wonderful. It is quite a remarkable fact that our city possesses such a splendid array of talent and does not have to go outside to get artists to give such a recital as was given in the First Baptist church last Tuesday evening.

June 16, 1916

THE MONROE JOURNAL

MONROE, N. C.

My Little Girl's Broken Doll.

Written for The Journal.

"Daddy, I want to see my b'oken dolly."

"Your broken dolly! Why, child, why do you want to see your broken dolly? You have such pretty dollies to play with—all dressed up, with curly hair, brown and blue eyes—beautiful dollies. Go, play with them and roll them in your doll carriage. Run along, dearest, daddy's busy."

"But, Daddy, I want to see my b'oken dolly. It's in there."

She pointed a little finger towards the plunder room door.

"It's in there!" she repeated.

Her eyes were wet with tears and her face was a picture of sorrow.

"I don't want to play with my other dollies. I must see my b'oken dolly. Daddy, please get it for me."

II

Why did she want her broken dolly, I asked myself. Why shouldn't she go along and play with her other dollies—those dollies that were beautiful and tidy; those dollies that had no broken heads?

But she wanted to see her broken dolly.

Her mother heart yearned for her broken dolly—her soul would not be satisfied until she found again her broken dolly. The newness of the Christmas gifts had worn off. Her new dollies were each one named and mothered. In the joy of these new gifts she had forgotten, for the time being, her broken dolly she had had before Christmas. Although it had fallen out of the little doll carriage one day and had broken its head, she had never discarded it, but had mothered it until the new Christmas things had come into her life.

III

Then she described how the dolly broke its head. She remembered that vividly.

"Daddy, one day, it fell out of my carriage and fell down and b'oke its head, and now it hasn't any pretty eyes. Let's go get it right now, won't you, daddy?" she called to me enthusiastically.

I went over to the plunder-room door.

"Do you know where it is?" I asked.

"Yes, it's in there. Open the door; I'll show it to you."

I opened the door.

The little girl ran in, went over to the old dilapidated plunder-trunk and out of the confusion of old clothes, old papers and trash, she pulled out her broken dolly and held it up triumphantly.

"Here it is. I told you I could find it."

"Poor b'oken dolly! Been up here all by itself, yes it has," she lovingly said to it.

Holding it close to her heart and loving it, she brought it out of the plunder room.

She held it out at arm's length for me to see.

"Poor b'oken dolly. Head all b'oke; eyes all gone; legs not straight, no clothes on. Daddy, let's fix it up and then it will be so beautiful. I want to go show it to mother. I want her to see my poor b'oken dolly."

And she went down stairs to show it to her mother.

The next time I saw her she was sitting by the fire, in her little chair, with poor b'oken dolly nestling in her arms, singing it to sleep.

Ah, the wonder and mystery of the mother heart. They always love us, no matter what we are.

IV

That's the way God thinks of us, I said to myself. He's always looking for, and never forgetting, us "poor b'oken dollies." And he always finds us and pulls us out of the plunder room of life and fixes us up and makes us so beautiful again.

"God bless my little girl," I prayed in heart, "and her poor b'oken dolly."

LEE McB. WHITE.

Sermon to Girls.

Rev. L. M. White, pastor of the First Baptist church, has been preaching some interesting sermons to young men, but Sunday night he switched over to the young ladies. His text was taken from the 31st Chapter of Proverbs. Extracts from his discourse was as follows:

"I am very much interested in the girl question—I have one at home myself."

"Jesus always spoke of women in the highest terms, and I hope all of the young men present here tonight have the same attitude towards the women. Women had no value until Christ came to this earth, except in the city of Athens. Woman's sphere has increased ever since, and now she is claiming the right of equal suffrage."

"Any woman may change the course of any man's life who comes under her sphere, but marriage has never reformed a man and it never will."

"Every war in Europe of the past two centuries was waged on the whim of a woman."

"Women are the greatest force of today. I wish that they would use their great power to stop the growing use of cigarettes among young men. Young lady, refuse to be seen with a young man who smokes cigarettes. I'll then guarantee that the stores will have to go out of business in the sale of this particular product."

"Some women haven't the proper consideration of their husband's pocket books. Clothes is one of the failures of women."

"Woman's sphere is in the home. Make it attractive, and make your husband smile. Then you have accomplished your mission on this earth."

"Girls are taking more advantage of our school. Only two boys graduated last year in a class of sixteen."

JULY 4, 1916.

The Monroe Journal
January 14, 1916

WHY WE ARE WHAT WE ARE

By LEE McBRIDE WHITE, D. D.

THE INFLUENCE OF HEREDITY

THE other day I read a most remarkable story entitled, The Tenth Generation, by Harry Stillwell Edwards. This little story is being broadcast to the number of a million copies all over America. It treats of our inheritance. It is based upon good biological knowledge. If we should go back for 10 generations in our ancestry and allow 25 years for each generation, we would find that each one of us is the lineal descendant of 1024 individuals.

Dr. White

In investigating the ancestry of Kaiser Wilhelm, I found that on account of intermarriage in his blood line that he had only 168 ancestors in 10 generations.

Now if 10 generations back we are descended from 1024 different individuals, then our child descending from our blood line ten generations from now will have the blood line of 1024 children who are living today. is is a most astounding fact. We, of course, do not know who these children are whose blood will contribute to our great, great, great grandchild 10 generations from now. They may come from the rich; they may come from the poor; they may come from the palace or the hovel.

poor; they may come from the palace or the hovel.

It is therefore of tremendous importance that each one of us should be interested in the child of today; do all we can for him physically, educationally, and religiously. Each generation must build its own environment. It is indeed true that we hold the future in our hands today.

Have you ever asked yourself the question, what is a child anyway? He is the person who is going to carry on what we have started. He is to sit in our seats. When we are gone he will attend to those things we think are most important. We may pass laws today, create policies, but he will be the one to carry these ideas out. Treaties of peace signed today will not affect us very much. It will be his business to attend to that.

This child of tomorrow will sit in our courts of justice and administer the law at the legislative desk, and fill our place in every walk of life. He will control our cities and states and the nations. One day he will step in and run our prisons, administer our churches and schools, and direct our universities and corporations. The books we write today will be praised or condemned by him, and their immortality will depend on his attitude.

Every bit of work we do today is not for ourselves, but for him. The very destiny of the nations and the world are in his hands. It might be well for us to know something about him, and therefore learn to appreciate him as we never have done before.

Jacksonville Journal
May 6, 1931

THE MONROE JOURNAL

MONROE, N. C.

FRIDAY, OCTOBER 13, 1916.

THE SANCITY OF THE HOME

Rev. Mr. White Tells of the Conditions That Should Exist — What Parents Must Do For Their Children.

"The Sancity of the Home" was the subject of Rev. L. M. White's sermon Sunday evening at First Baptist church. Incidentally Mr. White mentioned the feeling of good fellowship existing among the various denominations in our town, and welcomed those present from other churches in the absence of their own pastors.

Mr. White's text was the 17th verse of the 21st chapter of Matthew: "And he left them and went out of the city of Bethany; and he lodged there." "The three greatest words in any language," Mr. White said, "are mother, home and Heaven. The foundations laid in the homes of our forefathers, with the Bible for their only text book, is the reason for Americanism, which we hear so much about today. The President and leaders of our country came from Christian homes, where they were trained by Christian parents around the family altar." He spoke of the home in Bethany where Jesus loved to go, and appealed to the parents to make their homes such as to meet the approval of the Heavenly Father —he who has prepared a home on high and expects us, as his children, to gather there. "No home can be happy," said the speaker, "unless its inmates are healthy. Our homes should stand for clean living and we should at all times be at the highest point of efficiency. I am looking for the time when we shall consult our physicians on how to keep well instead of how to get well. In the ideal home, there is moral as well as physical health. Parents should continually lead their children into the principles laid down by Jesus Christ. In proportion as we read the Bible and instil its principles into our children, our homes will be happy. How can we know unless we read? How can our children know unless they are instructed? There are some things going on in this town that should be stopped. The worst thing I have heard since I have been here was a volley of oaths from the lips of a fourteen year old boy on the playground. Whose fault is it? It is because they have never been taught that God's name should never be taken in vain. Will you ever realize, parents, that you must direct the play of your children and teach them the great definition of right and wrong?

"There should be a spiritual atmosphere in every home and Jesus Christ should be the best friend in that home. To see written on memory's pages the godly life of father and mother is the greatest heritage one can have. The most serious thing in the world to do, is to hold your hearthstone sacred.

"There should be in every home children. Through this means the bonds between husband and wife are cemented. There should exist between husband and wife, compatibility; there should be absolute candor as regards the running expenses of the home. How can the wife know what to spend unless she knows something about the husband's business obligations? She earns the living just as well as the husband who goes down town to earn the money. In the ideal home the husband has absolute confidence in his wife. Consult your wife, advise with her, she will tell you the right thing to do, she won't be wrong half as many times as you are. There should also be an atmosphere of friendship in the home. Every father and mother should cooperate among themselves and their children, they should also have absolute respect for each one of their children. What a tragedy when parents do not have the time or the desire to make friends and companions of their children! Fathers, your boys will respect you more if you will play with them, take an interest in their games, and talk with them about the things they are interested in.

"Parents should not coerce their children into any certain calling or profession. Find out what they like best and encourage them to do their best in that.

"In the home in Bethany, sorrow reigned but Jesus dispelled it. How sweet to know that Jesus will come into our homes and hearts and lives and pour out the balm of his love into our wounded spirits.

"Let us make our homes ideal homes, with physical health, moral righteousness and with a spiritual atmosphere where God will put his seal of approval and where Jesus reigns supreme."

The Cleveland Star

Musical Recital Tonight at First Baptist Church

A rare musical treat is in store for music lovers of Shelby tonight, when Mrs. Lee McB. White, a musician of rare talent, will give an organ recital at the First Baptist church. The recital will begin promptly at 8:30 o'clock and every public-spirited citizen is urged to help in a worthy cause. A silver offering will be taken, proceeds of which go to the Shelby Public Library.

Mrs. White needs no introduction to a Shelby audience; she is remembered with keen delight by her recital here last April.

FRIDAY, JUNE 8, 1917

Organ Recital By Mrs. White Great Success

At the First Baptist church on last Friday evening, Mrs. Lee McB. White the cultured and accomplished wife of the pastor of that church, delighted a large and appreciative audience and furnished Shelby with one of the greatest musical treats of the year, when she appeared in organ recital that evening, giving herself and her great talent, for the benefit of the Public Library. A silver offering was taken at the doors and a neat sum was realized for this worthy institution.

The program was varied and delightful, and Mrs. White, a master of the pipe organ. At the close of the evening's pleasure, a quartet composed of Misses Mabel Quinn, Selma Webb, Messrs. Lee White and J. J. Lattimore in the inspiring presence of the Stars and Stripes, sang with delightful and soul-stirring effect, "The Star Spangled Banner."

TUESDAY, JUNE 12, 1917

Mrs. White's Recital

Mrs. Lee McB. White gave a most pleasing organ recital last Thursday at the First Baptist church. She was assisted by Mrs. Brevard Goode whose readings were very much appreciated and Miss Stark of Abbeville, S. C., who possesses a splendid contralto voice. Her rendition of Totsti's "Goodbye" was excellent.

Mrs. White is an unusually gifted woman and exceptionally generous with her talent. Her recitals are always greatly enjoyed. The proceeds of the one Thursday night being given to the Cecelia Music club for the Y. M. C. A. fund. The club realized $27.00

FRIDAY, NOVEMBER 30, 1917

The Kinston (NC) Free Press
May 6, 1921

Splendid Recital at First Baptist Church.

A house-full heard Mrs. Lee McB. White and Mr. Richard Rhodes, organist and baritone, in one of the finest programs ever heard here at the First Baptist Church Thursday night. Mrs. White's efforts at the magnificent instrument of the church proved her an accomplished musician, while Mr. Rhodes' fine voice was never heard to better advantage. The audience was unanimous in its praise. "La Cinquantaine," the Aragonaise from "Le Cid," the sextet from "Lucia," "Salut d'Amour," "Le Secret," "March de Fete," "Cradle Song," the quartet from "Rigoletto" and other numbers were rendered by the talented instrumentalist. Mr. Rhodes sang "Afterwards," "Goodbye," selections from "Bohemian Girl" and other numbers with feeling and splendid interpretation.

In the most difficult numbers Mrs. White showed herself a master of the big organ and all its details. Her execution of the quartet from "Rigoletto" was one of the finest things ever heard here. The baritone was particularly pleasing in "The Heart Bow'd Down" and "Then You'll Remember Me."

A silver offering was taken for a church benefit.

The large auditorium was beautifully decorated with pink and white roses.

Mrs. White held her audience spellbound as she, with magic touch, made the organ yield forth its beautiful notes. "Carry Me Back to Old Virginny," an arrangement by the organist, deserves special mention.

The members of the Girl's Auxiliary added to the evening in the manner in which they served as ushers.

APPRECIATION

Pastor Lee McBride White has resigned the pastorate of the First Baptist Church of Kinston to accept a call to the Riverside Baptist Church, Jacksonville, Florida. His resignation is effective September 1.

His accomplished wife, who during most of his ministry here directed the music of the church, has made a large place for herself in the community. Her going will leave a place which will be difficult to fill.

JULY 29, 1925

GRAVESIDE SERVICES for JENNIE LEE WHITE

April 4, 1888 — December 26, 1978 - 3:00 p.m. — December 22, 1978

Jefferson Memorial Cemetery
Birmingham, Ala.

Officiating Minister:
Rev. J. Zachary Farr

Assisted by:
Rev. John Troxler

Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." (John 11:25-26)

"The eternal God is your dwelling place, and underneath are the everlasting arms." (Deut. 33:27a)

"The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid?" (Ps. 27:1)

"Blessed be the Lord! for he has heard the voice of my supplications. The Lord is my strength and my shield; in him my heart trusts." (Psalm 28:6-7a)

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." (II Corinthians 5:1)

Prayer - Rev. Troxler

MESSAGE - We are gathered here this afternoon to celebrate a life--a life that had the qualities that we would want to emulate. Jennie Lee White was a Southern Christian lady in the highest sense of the word who was given to hospitality. When Martha Lee and I married, I felt like I was an instant part of the family. In some families it takes a while to get to know the other members of the family, but not so with Jennie Lee's family. She always opened her home to us--she enjoyed having her family and friends in her home. When you were in her home, she made you feel you were the most important person in the world. Therefore, it is an honor for me to have been asked to take part in this service today.

For many years Jennie Lee was Doc's helpmate in the ministry of his school. She loved the children and worked with him for many years. What they did for those children will be felt for all-eternity, and will be written down in God's eternal tablets.

As the writer of Proverbs says of a virtuous woman, she had "strength and dignity". She faced life with a strong faith, and it sustained her through the difficult times in her life. Jennie Lee had difficult and hard moments in her life, but she always was able to "stay on top of things" because of her strong faith.

Jennie Lee was a musician. She used her talents in the churches that Doc served. Music was her "other world". When she needed to get her mind off her problems, she would sit down at the piano and play the great classical music that she loved so much and escape her difficulties for a moment.

So as we are gathered here on this beautiful crisp afternoon, she would not want her children, family and friends to ween for her, but to take hope for the future. She would want this to be a joyous occasion. Today her children "rise up and call her blessed". So let us rejoice in a life that was lived to the fullest; and let us emulate her life and live a better life because we knew her, and because of the wonderful contribution she made to each of our lives.

* * * *

"Our help is in the name of the Lord, who made heaven and earth." (Psalm 124:8)

"As a father pities his children, so the Lord pities those who fear him." (Psalm 103:13)

"Say to those who are of a fearful heart, "Be strong, fear not! Behold, your God will come and save you." (from Isaiah 35:4)

"The steadfast love of the Lord is from everlasting to everlasting upon those who fear him, and his righteousness to children's children." (Psalm 103:17)

* * * *

COMMITTAL - Forasmuch as the spirit of the departed has entered into the life immortal, we therefore commit her body to its resting place, but her spirit we commend to God, remembering how Jesus said upon the cross, "Father, into thy hands I commend my spirit."

CLOSING PRAYER

BENEDICTION

(The preceding pages were typed by Martha Lee Farr on a typewriter that belonged to Dr. Lee McBride White. We thought this would be of interest to the family.)

CALL EXTENDED TO REV. LEE M. WHITE

Congregation of Byne Memorial Anxious for Him to Remain Here — Also Receives Call From Montezuma.

At a conference of the members of the Byne Memorial Baptist church congregation, held yesterday, Rev. Lee M. White, who has been filling the pulpit of that church during the summer months, was given a call to serve the church as its regular pastor during the coming year, beginning October 1, his present connection as supply ending on that date. The Rev. Mr. White was absent from the city yesterday, when the conference was held, having gone to Montezuma, where he has also been given a call as pastor. He is now in Macon, visiting relatives, and the formal call of the Byne Memorial church has been forwarded to him there. The members of the church here are hopeful that he will accept the call, and very desirous that he do so, as his work, both as preacher and as pastor, during his stay here, has been of a high order

September 8, 1913

REV. LEE M. WHITE ACCEPTS CALL HERE

Will Remain as Pastor of Byne Memorial Church. Decision Announced Yesterday.

The many friends here of the Rev. Mr. and Mrs. Lee M. White, not only in the congregation of the Byne Memorial Baptist church, but throughout the city, will be glad to know that he was decided to accept the call to become pastor of that church. His decision was announced yesterday to the Byne Memorial congregation, whom he has been serving as supply during the summer. Mr. White also had an urgent call from the Baptist church at Montezuma, which he was compelled with reluctance to decline in order that he might accept the call of the church here.

September 15, 1913

THE ALBANY HERALD
Albany, Georgia

Ordination of the Son of Dr. J. L. White to the Ministry.

At the Byne Memorial Baptist church, Albany, October 2, Lee M. White was set apart to the gospel ministry. The call to ordination was made by the above named church. Mr. White came to this church some months ago as a supply pastor, and such a splendid fit did he make in this field that a call was recently extended him to become pastor of the church.

The presbytery was composed of the following brethren: Dr. J. L. White, pastor of the Vineville Baptist church, Macon, father of the candidate for ordination. Lamar Sims, pastor of the First church of Albany, J. L. Reiser, pastor of the First Baptist church of Sylvester, and deacon T. E. Oliver, of the local church. Dr. J. L. White was made chairman of the presbytery, and J. A. Reiser secretary. The examination was conducted by the secretary of the council. The candidate passed a most excellent examination.

The ordination sermon was preached by the young man's father, the charge to the church was delivered by J. A. Reiser, and the Bible presented by Rev. Lamar Sims. The ordination prayer was feelingly offered by Dr. John L. White, and was followed by the laying on of hands by the members of the presbytery, after which the benediction was pronounced by Rev. Lee M. White

The ordination of this splendid young man to the gospel ministry will ever stand out as the hey-day in the lives of his parents, Dr. and Mrs. J. L. White, and in the history of the Byne Memorial Baptist church. J. A. Reiser.

Byne Memorial Baptist Church
Albany, Georgia
1914

OUR PASTOR

LEE McB. WHITE

OFFICERS:

Miss Jennie Soule, Pianist.
T. E. Oliver, Superintendent.
E. M. Wilson, Treasurer.
C. B. Clanton, Secretary.

TEACHERS:

Mrs. T. E. Oliver
Mrs. E. Callaway
Miss Jennie Soule
Mrs. J. A. Leonard
Mrs. G. M Byne
Mrs. Kingsley
Mrs. Brownlow
Mrs. Moore
Lee M. White
R. J Bacon

ROSTER OF SCHOLARS 1914.

BYNE MEMORIAL SUNDAY SCHOOL

Lucia Bacon
Robert Meadows
Velaria Gibson
Foster Joiner
Ernest Babbitt
Clarence Babbitt
Hubert Hatfield
Louella Brownlow
Arthur Brownlow
Caroline English
Lillie Sanders
Wallace Kingsley
Clarice Kingsley
Rachel Allen
Joseph Oliver
Caraway Wells
Aileen Jenkins
L. B. Jenkins

Paul Jackson
Aaron Jones
Fred Minter
Bennie Warren
Ernest Meadows
Idas McCollough
Lucius Cook
Garnett Parnell
Zanders Jordan

Eva Hollingsworth
Lucile Hollingsworth
Annie Mae Huckaby
Louise Huckaby
Zana Brown
Susie Mae Sanders
Julia Oliver
Vera McCurdy
Pearl Cannon
Dorothy McSweeney
Lillian Clanton
Mollie Sherman
Eddie Mae Dean
Alma Jordan

Richard Taylor
Wilbur Cherry
James Gibson
Eugene Meadows
Elmer Meadows
Robert McCurdy
Ed Cannon
Eddie McCook
Simmey Huckaby
Leonard Green
Henry C. Smith
Arthur Davis
Herman Pittman

Elvia Huckaby
Montine Hubbard
Lucy Davis
Julia Jarrard
Lucile Boyd
Nannie Oliver
Ruby Melton
Irene Brown
Bernice Sellers
Lucy Mell Redmond
Ruby Sword
Claude Mathis
Margaret Dees

Roy Melton
Clyde Melton
Lerton Jones
David Murray
Frank Gibson
Dennis Smith
Ernest Sword
Jack Hatfield
Wilson Joiner

Susie Taylor
Ruth McSweeney
Belle Sword
Annie Mae McCurdy

Mary Oliver
Ola Mathis
Emmie Johnson

Mrs. Lee M. White
Mrs. A. S. Gibson
Mrs. J. W. Wells
Mrs. M. L. Kingsley
S. L. Kingsley
L. M. Kingsley
L. B. Beck
Mr. and Mrs. B. M. Jones
Miss Agnes Kingsley
Miss Lena Kingsley
Mr. and Mrs. J. W. Thomas
Robert Taylor
C. C. Sanford
Wallace Oliver
Amos Calhoun
Mrs. J. F. Meadows

Miss Lizzie Calhoun
" Frances Soule
" Pearle Soule
" Mary Jarrard
" Henriett Beck
" Birdie Dean
" Ola Murray
Mrs. Amos Calhoun

THE ALBANY HERALD

Albany, Georgia

BYNE MEMORIAL PASTOR RESIGNS

Rev. Lee McB. White Accepts Call to Baptist Church of Monroe, N. C., Effective October 1.

At the Byne Memorial Baptist church yesterday a church conference was held, at which the resignation of the pastor, Rev. Lee McB. White, was accepted.

Mr. White's resignation was tendered to the deacons of the church a week ago yesterday, with the request that it be accepted in order that he might accept a call to the Baptist church at Monroe, N. C.

During his pastorate of about a year here, Rev. Mr. White has made many warm friends who will regret to see him leave Albany, but who wish him well in his new field of labor.

The Baptist church at Monroe, to which Mr. White has been called has a membership of between 400 and 500, and is the second largest Baptist church in North Carolina. The church has been without a pastor for several months, and during Mr. White's vacation he was invited to preach there. Immediately following the service at which he preached, a church conference was called and he was tendered a unanimous call to the pastorate. He did not accept the call, however, until after his recent return to Albany, and the public announcement of his resignation was not made until yesterday.

Mrs. White and little daughter, Virginia, who are now at Ridgecrest, N. C., will not return to Albany, but will join Rev. Mr. White at Monroe.

SEPTEMBER 14, 1914.

WILL PREACH HIS FAREWELL SERMON

Rev. L. McB. White Will Be Heard for Last Time in Byne Memorial Pulpit Tomorrow Morning—Will Preach at Methodist Church at Night.

At the Byne Memorial Baptist church, tomorrow morning, the pastor, Rev. Lee McB. White, will preach his farewell sermon to that congregation.

At night, Rev. Mr. White will preach at the Methodist church, having accepted an invitation from Rev. Lee J. Ballard to occupy the latter's pulpit on this occasion.

Next Tuesday night Rev. Mr. White will leave for Monroe, N. C., where he has accepted a call as the pastor of the Baptist church there.

During his residence in Albany of about a year, Rev. Mr. White has made many friends who are sorry that he is to leave and wish him unlimited success in his new field of labor.

September 26, 1914

ALBANY PASTOR'S FAREWELL SERMON

Rev. Lee McB. White Heard for Last Time Here Yesterday—Goes to Monroe, N. C.

Rev. Lee McB. White, pastor of the Byne Memorial Baptist church, preached his farewell sermon to the members of that church yesterday morning.

At the evening hour Rev. Mr. White addressed the members of the Albany Methodist church; the members of his church and a number of his friends from the other churches of the city, at the Methodist church. His theme was "The Glory of a Good Soldier," and an Albany audience is seldom permitted the pleasure of hearing a more soul stirring address. At the close of the service scores of friends took occasion to express regret that he was to depart from this community.

Mr. White will leave about the middle of this week for Monroe, N. C., where he has accepted a charge as pastor of one of the largest churches in that state.

September 28, 1914

New Pastor at Monroe

The First Baptist Church at Monroe has called to its pastorate a young man of capacity and consecration in the person of Rev. Lee McBride White, of Albany, Georgia. He has accepted the call and will enter upon his duties there the first of October. We felicitate pastor and people upon the good providence that has led them to each other, and we anticipate that their fellowship in work and worship will be happy and fruitful.

Brother White was born twenty-six years ago at Raleigh, while his distinguished father, Rev. J. L. White, D. D., was pastor of the First Baptist Church there. In 1908 he graduated with the A. B. degree at Wake Forest College. Having decided to specialize in English he did graduate work at Cornell University for two years. But the Lord had other work for him to do and so in response to the divine summons he dedicated his life to the ministry of the gospel. In 1912 he was happily married to Miss Jennie Lee O'Neal, of Barnesville, Ga., a genial and accomplished young woman who is proving herself an excellent minister's wife. Soon after marriage they went to Louisville, where Brother White spent a year of profitable study in the Seminary. About fifteen months ago he accepted the pastorate of Byne Memorial Church, Albany, Ga., where he has since done good, faithful and effective work.

We welcome Brother White to North Carolina in general and to Monroe in particular; one of the best churches in the State has secured a scholarly young minister who will prove himself worthy of their confidence and co-work.

THE MONROE JOURNAL

TUESDAY, FEBRUARY 27, 1917

Editorial Correspondence.

Raleigh, Feb. 26.--The news that Rev. and Mrs. L. McB. White are to leave Monroe for Shelby will bring general regret throughout the county. The two and a half years that they have been in Monroe have been marked by improvements so distinctive that there can be no disputing the fact that they are in large measure to be credited with them. Mrs. White is a musician of great talent and has given freely of her labor in that field as well as in social and other lines of activity. Mr. White is a young man whose heart is aglow for christianity, for humanity, for education, for better things everywhere. He is one of the most unselfish men I have ever known. He will wear himself to the bone at any time for others or for the welfare of the community in which he lives. To such community he is a distinct asset. And not only is his conduct and attitude an inspiration, but his unbounded energy and his unfailing enthusiasm are guided by sound common sense and seasoned wisdom. He is a student both of books and of men; and his interest, while his study touch many lines of scholarship it centres about those subjects which are necessary to personal efficiency and human welfare. Such men are rare and I for one cannot refrain from making public testimony to the help that he has been to me personally while he has been engaged in all public enterprises that have made our town go forward. His close touch, sympathy and understanding of youth has been a blessing to the boys especially of the town, and the young men. Under his leadership his own church has developed wonderful and increased its material facilities while growing more vigorous in its moral power. To his efforts is largely due the fact that we have the yearly Chautauqua, an influence that has been a groundswell in Monroe. And in every other extra or inter-denominal undertaking he has given cordial support and valuable leadership. Our town is better, brighter and more hopeful by the stay and work of Mr. and Mrs. White.

* * *

Lee and Jennie Lee

MR. WHITE'S LAST SERMON

Popular Minister Was Greeted By a Large Union Congregation at Last Service—Will Leave For Shelby This Week.

The Presbyterian and the Methodist congregations united Sunday night with the Baptist congregation in the last service that Rev. Mr. L. McB. White will hold as pastor of the First Baptist church of Monroe. The building was filled to its utmost capacity. Rev. J. E. Abernethy and Dr. H. E. Gurney, pastors of the Methodist and Presbyterian congregations respectively, sat in the pulpit with Mr. White and after his sermon, arose on their own accord and spoke very warmly of the service which Mr. and Mrs. White had rendered the town and community, and especially of the cordial co-operation which had existed among the three and the high regard of the people, irrespective of denominations, for Mr. White, as man and preacher and leader in all good things. In addition, Dr. Gurney spoke of the scholastic accomplishments of Mr. White and said that he hoped that ere long they would be recognized by the bestowal of D. D. upon him. In his brief remarks of farewell Mr. White said that he had honestly given his whole effort for service since he came to Monroe and that no where in the world had he found better people or formed more lasting friendships. The music program was especially fine with quartets by Dr. and Mrs. Green and Mr. White and Miss Hallie Neal, and by Mrs. White on the pipe organ.

THE MONROE JOURNAL

TUESDAY, FEBRUARY 27, 1917.

BIBLICAL RECORDER.

[Wednesday, February 21, 1917.

....The First Baptist Church of Shelby secures as its new pastor Rev. Leo McBride White, who for the past two and a half years has been the honored shepherd of our First Church at Monroe, where he has rendered very useful service. He is to move to Shelby the first of March. Trained at Wake Forest College, Cornell University, and our Louisville Seminary, he is well equipped and his success at Monroe presages much usefulness in the years to come. We commend him and his excellent wife to the saints at Shelby and throughout the Kings Mountain region.

The Cleveland Star

MARCH 20, 1917

—Pounded — Rev. and Mrs. Lee White were "severely pounded" Friday night by members of the First Baptist church congregation, Mr. White having just taken up his ministerial work here. Over $100 worth of groceries were carried by a hundred or more and deposited on the dining room table to the delight and pleasure of the new family.

The Cleveland Star

March 2, 1917

MR. WHITE ARRIVES

Will Fill the Pulpit at First Baptist Church Sunday — Given Farewell At Monroe.

Rev. Lee McB. White arrived in Shelby last night to assume his duties as pastor of the First Baptist church of this place on Sunday. Mrs. White and two children will follow. Mr. White is a graduate of Wake Forest and had a year each at Cornell University and the Baptist Theological Seminary at Louisville, Ky. He is a young man, but able, energetic and thoroughly consecrated in the Christian ministry. The Monroe Journal has the following to say of his farewell at Monroe:

"The Presbyterian and the Methodist congregations united Sunday night with the Baptist congregation in the last service that Rev. Mr. L. Mcb. White will hold as pastor of the First Baptist church of Monroe. The building was filled to its utmost capacity. Rev. J. E. Abernethy and Dr. H. E. Gurney, pastors of the Methodist and Presbyterian congregations respectively, sat in the pulpit with Mr. White and after his sermon, arose on their own accord and spoke very warmly of the service which Mr. and Mrs. White had rendered the town and community, and especially of the cordial co-operation which had existed among the three and the high regard of the people, irrespective of denominations, for Mr. White, as a man and preacher and leader in all good things. In addition, Dr. Gruney spoke of the scholastic accomplishments of Mr. White and said that he hoped that ere long they would be recognized by the bestowal of D. D. upon him. In his brief remarks of farewell Mr. White said that he had honestly given his whole effort for service since he came to Monroe and that no where in the world had he found better people or formed more lasting friendships. The music program was especially fine with quartets by Dr. and Mrs. Green and Mr. White and Miss Hallie Neal, and by Mrs. White on the pipe organ."

The Cleveland Star

MARCH 9, 1917

UNION SERVICES

Sunday Night to Welcome Rev. Lee M. White as First Baptist Pastor.

A union service has been arranged to be held in the First Baptist church Sunday night to welcome Rev. Lee McB. White to the pastorate here. The following ministers and laymen will deliver addresses of welcome which will be responded to by the incoming pastor:

O. M. Mull in behalf of the Baptists of Shelby.

J. W. Suttle in behalf of the Kings Mountain Association.

A. C. Irvin in behalf of the Baptist ministers of the county.

C. A. Wood in behalf of the Methodists.

Thomas Bateman in behalf of the Presbyterians.

C. R. Hoey in behalf of the town.

Rev. L. W. Swope will be present and if his throat is in condition, he will be asked to say whatever is in his heart to say.

Special music will be rendered by the several church choirs. The public is cordially invited.

BIBLICAL RECORDER.

Wednesday, March 21, 1917.

SHELBY'S NEW PASTOR.

Rev. L. M. White has entered upon his duties as pastor of the First Baptist Church of this city, and has already made a fine impression upon all with whom he has come in personal contract. He has an attractive personality, and is pleasant and affable to a marked degree. He has fine preaching ability for one so young, being only thirty years of age. And if his life is spared I feel safe in predicting that he will some day be the equal of his distinguished father. We are hoping and praying that his pulpit and pastoral ministrations may be blessed of the Lord, and that success may crown his efforts to elevate the members of the church to a higher plane of spiritual life and activity. A consummation devoutly to be wished.

The Cleveland Star

FRIDAY, MARCH 9, 1917

REV. LEE McB. WHITE WHO WILL BE WELCOMED AS FIRST BAPTIST PASTOR AT A UNION SERVICE

Rev. Lee Mc B. White who has entered upon his pastorate at the First Baptist church is the son of Rev. Lee White who is well known in Cleveland where he was married to Miss Poston in the old First Baptist Church. The father of the new First Baptist minister was educated in Cleveland and is now pastor in Miami, Fla. The younger Mr. White wh comes to the First Baptist pastorate here from Monroe was educated at Wake Forest College where he was graduated in the class of 1908. He later attended Cornell University and the Southern Baptist Theological Seminary at Louisville, Ky. He is a man of strong personality, eloquence and force as a minister and thoroughly consecrated in his ministerial work. His charming wife and two children arrive today to make their home here and a Union service will be held at the First Baptist Church Sunday night at which time speeches will be made by the pastors of the several denominations and prominent laymen.

BIBLICAL RECORDER.

August 1, 1917

....Rev. J. L. White, D.D., pastor First Baptist Church of Miami, Fla., is to assist his son, Rev. Lee McB. White, in evangelistic meetings at our First Church, Shelby, beginning the second Sunday in August. In a personal letter he wrote us July 20: "I am looking forward to my visit to Shelby with unusual pleasure. In the old church building I was baptized by my brother, Rev. J. A. White, who was then principal of the Academy when I was preparing for Wake Forest. In the same church building I was ordained while yet a student at Wake Forest College, and in the same building I was married on Sept. 22, 1886, having already entered upon my pastorate of the First Church, Raleigh."

The Cleveland Star

August 10, 1917

—Meeting Begins Sunday—Dr. J. L. White, of Miami, Fla., has arrived in Shelby and will preach Sunday morning at 11 and evening at 8:15 at the First Baptist church assisting his son, Rev. Lee McB. White in a series of meetings. Mr. James Jelks of Macon, Ga., a noted evangelist singer will arrive Monday to conduct the singing. Dr. White is well known in this county where he preached in his early ministry and will no doubt have good crowds.

AUGUST 28, 1917

MEETING CLOSES

Forty One Additions to Baptist Church as Result of Meeting—Sunday School Picnic Next Sunday.

As a result of the meeting at the First Baptist church which closed Sunday night after a run of two weeks, there were 41 accessions to the church, bringing the enrollment up to 600. Six additions were by letter and 35 on profession of faith. The meeting was conducted by Dr. Lee White of Miami, Fla., assisted by the evangelist singer, Mr. James Jelks of Macon, Ga. The attendance was the largest of any meeting held at the Baptist church here and the spiritual good wrought by Dr. White and his excellent singer would have been well worth while had there not been a single accession to the church roll.

REVIVAL SERVICES AT

FIRST BAPTIST CHURCH

The Pastor, Rev. L. McB. White is Assisted by Doctor J. L. White of Miami, Fla., And Mr. Jas. W. Jelks, of Macon, Geoigia.

SUNDAY SERVICES:

1: 9:45 Sunday School. Our aim 600. Dr. White will present the Banner to the class which has won it. The pastor will present the Superintendent's gift to the teacher of this class---A trip to the Baptist Seaside Assembly, at Wrightsville. Mr. Jelks will have charge of the singing. You can spend no more delightful and soul-refreshing hour anywhere. You are Welcome

2. 11:00 a. m. Morning sermon: Dr. White will preach on this subject:

"The Master's Challenge to The Heroic"

3. 3:30 p. m. A Men's and Boys' Meeting, Subject;

"The Deserter"

We want 1000 men and boys to be present at this service. The men and boys of the county are urged to come. Mr. Jelks wishes all who sing to come and join the choir.

4. 8:00 p. m. Evening Sermon ---"EXCUSED."

Sunday is the last day of this series of evangelistic services. Let's make it a great day, for Shelby and for God.
Great Music! Sermons that lead you to God and Christ. Come and Worship with us.

YOU ARE WELCOME

The Cleveland Star

FRIDAY JUNE 7, 1918

REV. LEE McB. WHITE TENDERS HIS RESIGNATION

Pastor of The First Baptist Church Will Leave in June to Accept Pastorate in Chester.

Rev. Lee McB. White for more than a year, pastor of the First Baptist church of this place, tendered his resignation Wednesday night to his congregation to accept the pastorate of the First Baptist church of Chester, S. C. He asked that his resignation take effect on and after June 16. Mr. White came here from Monroe and during his stay in Shelby has made a host of friends among all denominations who regret to see him and his estimable family leave. He is a young minister of striking personality, thorough consecrated, unlimited energy, unbounded public spirit and a preacher of power and force. He has done splendid work in the church here and he leaves with the best of wishes of the people of Shelby, regardless of their denominational affiliation. In all war activity work, Mr. White has taken an active interest and Mrs. White who is a musician both vocal and instrumental, has been a great factor in church work. She is a social favorite here and her musical talent has been a great inspiration to lovers of good music.

The church congregation deferred action on Mr. White's resignation until Sunday morning when the matter will be taken up.

June 18, 1918

MR. WHIT PREACHES HIS FAREWELL SERMON

Sunday morning and night Rev. Lee McB. White preached his farewell sermons as pastor of the First Baptist church. He and his good family leave Thursday for Chester, S. C., where he assumes a new pastorate. Large crowds greeted him Sunday morning and night, there being a union service Sunday evening. Resolutions commending his splendid work and the inspiring music of Mrs. White were unanimously adopted by the church and Sunday school and at the night service, several short talks were made by leaders of the congregation.

At the Sunday night service, while the church was crowded, several bricks which had been left by the builder on the metal ceiling which became rusty, fell through and landed on the floor near the entrance. The sudden shock came near causing stampede, but Mr. White with his usual presence of mind, quieted the the crowd in that corner.

BIBLICAL RECORDER.

Wednesday, June 12, 1918

. . . . We learn from the Cleveland Star that Rev. Lee McB. White has resigned as pastor of the First Church of Shelby, to accept a call to the First Church, of Chester, S. C. We regret to lose this bright young man from our State.

THE BAPTIST COURIER.

June 20, 1918.

The First Baptist church of Chester has called Rev. Lee McB. White, pastor of the First Baptist church of Shelby, N. C. Mr. White has accepted and will enter on his new work on Sunday, June 23. Our people will be glad to know that this important pastorate has been filled again and we give a hearty welcome to Brother White.

The Chester News
June 21, 1918

Rev. L. M. White, who recently accepted the pastorate of the First Baptist church in this city, and family arrived in Chester yesterday evening. Mr. G. R. Ball went to Shelby and brought them back in his touring car.

THE BAPTIST COURIER.

July 4, 1918.

The new pastor of the First Baptist church of Chester, Rev. L. M. White, began his work on Sunday, June 23. There was a union welcome service of the congregations of the town at night.

The Chester News
June 25, 1918

The welcome services held at the Baptist church Sunday evening, at which time Rev. L. M. White preached was attended by a large crowd from all denominations. Rev. White's theme was "America's Soul." Dr. Phillips, Rev. Purcell and Rev. C. C. Herbert in very fitting and appropriate words welcomed Rev. White to Chester.

THE BAPTIST COURIER.
August 8, 1918.

Pastor Lee M. White and the First Baptist church of Chester are in a meeting this week. They have the asistance of Dr. J. L. White, of Miami, Fla., the father of the pastor.

THE BAPTIST COURIER.

November 7, 1918.

The Chester.

Though the Chester Association had to be called off and so, full reports are not available, we have reason to believe we have gone "over the top" generally in all our financial requirements. The churches generally have had successful revival meetings so the gain in membership has been good.

Brother White has taken a firm hold upon his work in Chester and things are going forward at a gratifying rate.

THE BAPTIST COURIER.

December 11, 1919.

The First church, Chester, Rev. Lee McB. White pastor, was apportioned $45,860. On Sunday it raised $66,287, and the canvass was not finished.

The Chester News
February 11, 1921

LOCAL and PERSONAL

Sunday morning and evening Rev. L. McB. White will preach his last sermons as pastor of the First Baptist church. He will leave next week for Kinston, N. C., where he goes to become pastor of the church in that city. Sunday evening the other denominations of Chester will join in with the Baptists in farewell services to the departing pastor

THE EVENING HERALD

ROCK HILL, S. C., WEDNESDAY, NOV. 19, 1919

ENTHUSIASTIC MEETING CHAMBER OF COMMERCE HELD LAST EVENING; DR. WHITE, OF CHESTER, THE SPEAKER

South's Contribution to Nation Was Subject and He Pointed to Service Present Generation Can Render; New Directors Chosen to Serve On Board; Social Session Follows Business.

A large and enthusiastic meeting of the Chamber of Commerce membership was held last night, at which time those present listened to an excellent address by Dr. Lee McB. White, of Chester, elected new directors, enjoyed a brief social session and attended to routine business.

In addition to the members of the chamber in attendance upon the meeting, there were a goodly number of ladies present and they entered with enthusiasm into the spirit of the meeting. Following the business refreshments, consisting of sandwiches and hot chocolate were served. Special music during the evening added greatly to the enjoyment of the occasion.

The meeting was presided over by J. C. Cauthen, president, who, in the course of the evening, reminded the members that at the next meeting a president, vice-president and other officers were to be elected, and urged that the membership begin now to give thought to the selection of the heads of the commercial organization. The following directors were elected: W. J. Roddey, F. W. Gregg, G. A. Beach, J. B. Sykes, J. E. Gettys, R. C. Burts, L. C. McFadden, B. J. White, L. D. Pitts, T. A. Moore. A report of the activities for the past quarter was read by Secretary Fewell, which showed that a goodly amount of work had been done, in addition to handling the detail work of the York county fair.

"The South and Her Contribution to the Nation," was the subject of Dr. White. He referred to the South's contribution to literature, religion and politics, pointing to the fact that southern men had a great part in shaping the constitution of the nation, that from the south came many of the most famous writers of poetry and prose; many of the leading ministers of the world came from the south, while the leading politicians and statesmen were southern born. He was glad to be a son of the south.

The south is the only section of the country that is 100 per cent. American, he said, referring to the fact that the Carolinas, Georgia and Virginia have a smaller per cent. of alien population than any other states in the union. He spoke of the part the men of the south played in the recent world conflict, declaring that their part would stand forth throughout the ages as a bright spot on history's pages. Turning to the future, the speaker declared that even greater tasks were ahead. He referred to the wave of bolshevism and radicalism now sweeping the country and seeking to disrupt industrial conditions. We know little of this by experience in the south, because this element has not penetrated the south, he said, and for this reason he predicted that the south would be called on to save the nation and the world from the curse of Russian red-blooded bolshevism. It is a heroic task, and one that will call for unselfish endeavor.

The gospel of work was given as the remedy for the social unrest now prevalent in the north. We need producers on every hand and every person should produce to the extent of his ability. We must see that every man has the opportunity of developing the talents given him to the fullest possible extent. To this end he favored all schools requiring that the boys would be put in a mechanical department and required to produce something; that the joy of self-production may be instilled in the children from early life.

Following the address of Dr. White, who was given a rising vote of thanks, Secretary Branch, of the Chester chamber of commerce, spoke a few words, in which he expressed his pleasure at being present. He commented on the fact that chambers of commerce in most instances were not given the credit due them for their activities in war time. Most commercial organizations devoted practically all their time to war activities during the time we were engaged in war, and rendered great aid. He felt that some measure of credit should be accorded. He spoke of the industrial advantages possessed by the piedmont section, and said there were many opportunities for further securing industries if the people will go after them.

The Kinston (NC) Free Press
September 21, 1921

Revival Services at First Baptist Church Get Under Way Sunday

The revival services at the First Baptist Church were well attended Sunday. Large congregations greeted the pastor, Rev. Lee McB. White, and E. L. Wolslagel, who conducted the singing. Splendid music was rendered. Mr. Wolslagel, who possesses a highly trained baritone voice, sang a solo at the morning service. Again at the evening service, he sang a duet with Mrs. James McDaniel, Jr., and also a solo, "Nothing Between."

Mr. White preached two of his strongest sermons. He chose for his text at the morning hour, First Corinthians 9:22, "To the weak, became I as weak, that I might gain the weak: Iam made all things to all men, that I might by all means save some."

"These words," said the preacher, "throw a stream of light into the heart of Paul, the great missionary Apostle. He determined to adapt himself to every condition of men whom he met, to get down on the level of their position in society and experience to carry out the great and only objective of his life—to win them to Jesus Christ. As God was and is no respecter of persons, so Paul was not. There were no class distinctions in Paul's thinking. There are no class distinctions at the foot of the cross.

"Our churches are not social clubs for our own social pleasure and intellectual edification. All men should be welcome to hear the gospel and be saved. Saving the lost is God's big business and it should be ours, for we are His co-workers. Our church should be our opportunity for personal service in soul winning. Do not ask me to give you a job in the church. It should be your business to find your work, not necessarily inside the walls of this church, but outside, in the world round about you, where men and women are living and dying in sin.

REV. LEE McBRIDE WHITE

Pastor of the First Baptist Church, who started what promises to be a highly successful revival at his church Sunday.

"Paul's one consuming passion was to win men to Christ. That should be ours, also. The motive in Paul's heart that impelled him to do this glorious work was his love for Jesus Christ and no other motive can impell us to do this."

At the evening service, which was well attended in spite of the rain, Mr. White gave an exposition of the second chapter of First John.

In his introductory remarks he said:

"I was talking to a business man in Miami, Fla., a year or so ago. When he asked me what my profession was, I replied that I was a preacher. 'What kind of a preacher?' he retorted. "Well,' I said, 'you will have to hear me and then judge for yourself.' Then he said:

"'I am tired of hearing the preachers deliver political and historical sermons, dealing with current events. I get all I want of those subjects in the newspapers whose editors are better qualified to write on those subjects. What this old sinful world needs is a message all the time and every time from the blessed Old Book.'

"He was right, everlastingly right and that's what I am going to do tonight," said Mr. White, "and every night during this meeting."

"In this great chapter, the second chapter of First John, we learn that if we, Christian people, sin on account of our infirmities we have an advocate with our Heavenly Father, who is Jesus Christ, the righteous. He has become our propritiation, our mercy seat."

The Kinston (NC) Free Press
March 14, 1921

Hear Mr. White

Large Congregations at First Baptist Church Sunday.

Rev. Lee McB. White preached to large congregations at the First Baptist Church Sunday morning and evening. At the morning service most of the Sunday school members remained to hear the new pastor, occupying seats in a body. Fifty "Sunbeams" and thirty or more of the Junior Young People's Union led the procession of the Sunday school scholars into the auditorium. Colors of the organizations were worn. "Making a Name" was the theme of the pastor's remarks to the youngsters, and "The Evidences of Conversion" was the burden of his remarks to the adults in the congregation. At the Junior Young People's session in the afternoon there were thirty present, three being new members. At the evening service Mr. White preached on "God's Hand in Our Affairs." Through the ages God has been working His purpose out, he said, choosing America's people to be His torch bearers to send the light of His greatness into all the world. Mrs. White at the organ added much to the services, while Mr. and Mrs. Paul Montgomery, evangelistic singers, sang a duet, "I've a Savior," in telling fashion. Jack Harrison rendered a violin solo, "Minuet in G," accompanied by Mrs. White. A Baptist Young People's Union will be organized at the church this evening at 8. All young persons above the age of 16 are invited.

THE BIBLICAL RECORDER,

June 15, 1921

We are glad to get the following from a member of the First Church of Kinston. Rev. Lee McBride White came to us some time ago from Chester, S. C. to take up the duties as pastor of our church. Our pulpit having been made vacant upon the resignation of Rev. Marshall Craig, who left us to become pastor of the First Church of Petersburg, Va. Rev. Mr. White has already won his way into the hearts of our people here and is preaching the plain Missionary Baptist Doctrine. He came to us whole heartedly and has fallen in line with all of the activities of the church work. By this union of pastor and people and by the leadership of this consecrated man of God our church is looking forward to the accomplishing of greater things in the future for our Master.

The Kinston (NC) Free Press
December 10, 1923

MEEKNESS OF CHRIST SUBJECT BAPTIST PREACHER SUNDAY

Mr. White in Interesting Discourse — "Jordanic" People Preparing for Their Annual State Convention

A large and interested congregation heard Rev. Lee McBride White, pastor of the First Baptist Church Sunday night discuss the subject, "The Meekness of Christ," his text being taken from the 20th verse of the 11th chapter of Matthew: "Then began He to upbraid the citizens wherein most of His mighty works were done because they repented not."

Mr. White pointed out the distinction that Jesus made in criticizing people and principles; in His whole ministry, he said, the Master had not rebuked or criticized the individual, but that He had been vigorous in His denunciation of evil principles and doings. One of the great problems of life, he declared, was to control the tongue and not to criticise one's fellowmen. To know folks better is to sympathize with them, he declared and he urged his hearers to emulate the example of the Master, to denounce sin but to love the sinner, and extend to him a lifting and helping hand.

Preliminary to his sermon, Mr. White spoke of the state convention of his church which meets in Gastonia on Tuesday. He said that the secretary would carry a fine report showing that there are now 2,000 churches among the white Baptists and 340,000 members in North Carolina. Reference was made to the $75,000,000 campaign of his brotherhood and he said that the women of the church had already reached their quota for the five years in four years of the period covered to date. He said that in the campaign $93,000,000 had been pledged, an excess of 18 millions over the goal, but that to date only 55 or 60 millions had been actually paid in. He expressed the opinion that there was no doubt that the $75,000,000 would all be paid by the end of the five-year period.

Mr. and Mrs. White left immediately after the service for Goldsboro, where they took the train for Gastonia. Mr. White is on the program Tuesday morning. Dr. and Mrs. Spilman left Sunday afternoon.

The Kinston (NC) Free Press
May 19, 1924

CHRIST GAVE HIS DISCIPLES TASKS THAT TRIED THEM

Religion Too Easy This Day and Time, Declares Pastor White at Baptist Church — Too Little Sacrifice

At both services at the First Baptist Church yesterday the attendance was very good. The pastor, Rev. Lee White, spoke at the morning hour on "A Religion That Costs." The Scripture passage was read from the 10th chapter of Matthew, where is recorded the charge that Jesus gave to His disciples concerning their work. "He did not mince words, but made the road that they would have to travel for His sake difficult. He told them that they would be hated, persecuted, and even killed for their testimony of the gospel message."

"We are living in a time when religion is made too easy," said Mr. White. "It is easy now to say that you are a Christian. There is no such things as persecution for the man or woman who espouses Christianity. I believe that's one reason why Christianity is making so little headway in the life of the world today. What sacrifice do we make for Christ and His Church, what odium do we bear for His sake? The little we do is a pittance. No wonder the world does not take our religioun seriously.

Adventurers.

"The very fact that the way was made hard appealed to the iron in the blood of the disciples. They went in the spirit of a great adventure for Christ and the message of salvation. Jesus appealed to the heroic in these men and if we are to follow their trail of glory, we must dedicate ourselves to His cause with the same spirit.

"Do you suppose that a spineless Christianity would have appealed to men like Paul, John Knox, and David Livingstone and hundreds of others who have rejoiced in the sufferings of the cross? These have remembered the words, if we suffer with Him, we shall reign with Him."

At the evening hour the first of the series of sermons on "Damaged Souls" was preached. The special topic was "Wrestling Jacob." The second of this series will be preached next Sunday evening.

Kinston Daily Free Press
February 16, 1925

PARSON WHITE IS QUITE OLD-TIMER NOW; CELEBRATES

Fourth Anniversary Observed at Sunday Service at First Baptist Church — Scouts Hear Him at Night

A full house greeted pastor Lee McB. White of the First Baptist Church at the morning service Sunday. The service was commemorating Mr. White's fourth anniversary as pastor of the church. Good music, including a solo by Rev. Paul Montgomery and selections by a mixed quartet, composed of Mrs. C. M. Brickhouse, Mrs. Kelly Barnhow, C. W. Davis and Mr. White, was rendered. Mr. White did not preach a cut-and-dried sermon, but devoted most of his time to a review of his life since leaving college, and discussed the forces impelling him to enter the ministry. He gave a brief sketch of his work in Kinston for the past four years and appealed to the congreation for their co-operation and support in making the coming year the most fruitful of his entire career in the ministry.

The evening service was given up to the Boy Scouts, who attended in a body with their patrol leaders. The scouts and their officials conducted a part of the service. The meeting ended a week of celebration of the 15th anniversary of the founding of the order of Boy Scouts of America. Mr. White in his sermon discussed the principle of scoutcraft, and its contributions to the development of the physical, mental and spiritual sides of the boy. He declared that no institution in America, outside the church and Sunday school, is doing as much for the upbuilding of the boyhood of the country, and closed with an appeal to the boys to remain true to the principles of their order.

Kinston Daily Free Press
February 21, 1925

PARSON WHITE AN ENERGETIC CHAP; BUSY FOUR YEARS

Has Converted Hundreds During His Pastorate Here — Has Delivered Nearly Thousand Sermons, Etc.

In the recent celebration of the fourth anniversary of his coming to Kinston as pastor of the First Baptist Church, the following interesting facts were brought out concerning Rev. Lee McB. White's stay in Kinston:

During his pastorate the church has received 171 new members, the Sunday school has increased 50 per cent. in average attendance and approximately $45,000 has been contributed to the work of the church. In addition to the work in his own church, Mr. White was called away for three months to take part in the Meredith bond campaign, and was largely instrumental in carrying it to a successful conclusion.

He has conducted 12 meetings away from home at various points in the South during the four years and has had 518 conversions as a result. In two meetings for men in the Columbia Theatre at Columbia, S. C., there were 91 professions of faith. Mr. White has missed only one service on account of illness during his entire stay here.

He is an accomplished singer and has been a mainstay in the Baptist choir at all times. Both he and his wife, who is also a pianist and organist of note, have taken a prominent part in the musical affairs of the community.

Mr. White estimates that in the four years of his ministry in Kinston he has delivered 962 addresses, sermons and talks. He has never taken the month's vacation each year allowed him by his church.

Kinston Daily Free Press
March 9, 1925

PARSON WHITE IN SERMON HAS HARD WORDS FOR YOUTH

Too Many Mashers and Lounge Lizards—Moral Conditions Menace the World—Petting Parties Are Fatal

"The world is sick," said Rev. Lee White in his sermon at the First Baptist Church Sunday evening to a packed house. "It is suffering from a dreadful trouble leakage of the heart. The world looks pretty well on the outside, well dressed, fairly prosperous as far as this world's goods are concerned, but rotten at the heart. We are suffering a moral slump. What we need today is a spiritual tonic and a moral cathartic. I should like to analyze the conditions as they exist today," continued Mr. White. "I have chosen for my subject, 'On the Toboggan Slide to Perdition.' This phrase is just descriptive of the terrific pace we are going today, swift to destruction unless there is a decided check up. That title for this sermon is rather old fashioned. I should have said, 'On the automobile to hell.' That is nearer the truth. Four on the front seat, five and six on the back seat, out late at night, many times until the small hours of the morning. Petting parties, where the girls permit any masher and lounge lizard to hold their hands and fondle their persons, as a child might a pet kitten, I tell this as a tragedy. The boys of today have no respect for the girl's person today. This is playing with fire. No wonder when a girl goes out late some afternoon in a car with a would-be friend, who has no other motive than to have a 'good' time with her and cares nothing for her except his 'good time,' she never comes back! Our daily papers are full of such tragic stories of our modern life. May God deliver us from these days of immorality and corruption in private life.

The Masher.

"Then I want to pay my respects to the modern masher. A few years ago these young-blooded sports, with no morals and less respect for womankind, would loiter around the movie entrances and theatres, until local laws were passed to protect the ladies and girls who might attend the performances at these places. Where are these fellows today? They are riding up and down our streets in some John Henry or some other car they have borrowed for the purpose, and watch for the girls as a chicken hawk watches for its prey. Then these fellows will draw up to the curb and snickeringly ask them, 'Where are you going, girls?' And these foolish girls, glad of the invitation, even though they do not know these fellows very well or at all, will reply: 'Oh, we're just going down town.' Then they are invited to get in and ride. Off they go, and many times the devil's to pay.

"Also, I wish to call attention to the girl who is out for whomsoever she may devour. Some time ago I was told that this was true, and said 'tis true.

"I am calling attention to these things that the youth of our city may be warned. Character and virtue once ruined are impossible of restoration. God help us in these days to help those round about us to respect virtue and righteousness and purity."

Howard Farley sang very effectively at the morning service "Come unto Me." At the evening hour popular gospel songs were sung. Next Sunday evening, Mr. White will continue his sermons

Kinston Daily Free Press
April 20, 1925

DRIFTER NO GOOD TO CHURCH, SAYS PASTOR BAPTISTS

Loyalty to One's Own Faith is Requisite for 100 Per Cent. Membership—Musical Feature Sunday

The special feature of one service at the First Baptist Church Sunday was the singing of Schubert's "Serenade" with sacred words. A quartet composed of Mrs. James McDaniel, Jr., Mrs. Chas. M. Brickhouse, Charles Davis, and Mr. White, with Miss Bertha Lee, who sang the soprano obligato, rendered this beautiful serenade artistically. The words of Jesus, "Come unto me all ye that labor," were the words used.

Miss Lee also sang at the evening service. Next Sunday morning the quartet with Miss Lee will sing "O Divine Redeemer."

Rev. Lee White preached at the morning hour on "The Message of the Risen Christ." The text was taken from Acts 10:39, the words of Peter: "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree," and also verse 42: "And He commanded us to preach unto the people, and to testify that it is he who was ordained of God to be judge of quick and dead."

Christ's Message.

"Christ's message after the resurrection was threefold, to preach the gospel of salvation, to baptize, and to teach whatsoever He had commanded and had taught. The gospel is the power of God unto salvation; baptism is the ordinance into the church; and the commands and teachings of Christ are the criterion of life, the solvent of all our problems. Peter's conception of a Christian's life was that he should be a witness in his own life to these great truths, namely, the salvation through Christ, the ordinance of baptism and church membership, and the life lived according to the teachings of Jesus," said Mr. White.

"In this way the message of Christ was to be spread around. Baptists have always believed that the New Testament is the only final authority under the guidance of the Holy Spirit. But many say in these days that it does not matter what church one belongs to. I assure you, it does matter. It does matter tremendously to me whether or not I belong to a church that believes in and teaches that Jesus is the Son of God, that I have forgiveness of sin through Him, that His power can keep me for this life and life beyond, that He is ever present in the believer's heart today and every day. That man who says that just any church is good enough for him is of no use to any church. He is a drifter. I have no respect for any one who is a member of this church or any other and takes that attitude toward it. He is disloyal, to say the least, and will not support that church with enthusiasm. I appeal to you that you and I are witnesses to Christ and his divine message. This church is a witness, and may we and it witness the whole truth of Christ."

Many visitors were present and good congregations were had at both services during the day.

Kinston Daily Free Press
April 27, 1925

LAST TOUCHES TO PLANS FOR GREAT REVIVAL IN CITY

General Committee Has Luncheon Meeting — A Choir of 400 Assured, Pastor White Believes. Work on Seats.

The general committee of the revival campaign met at a luncheon session Monday at 1 o'clock in the dining room of the Christian Church and heard reports from the various sub-committees. The warehouse was reported to be almost in readiness. The committee on publicity and music said its plans were progressing satisfactorily. Chairman Lee White reporting that he hoped to have a chorus of 400. The ushers will have ample numbers each night to care for the crowds.

A feature of the seating will be that regular places will be reserved the preachers and members of the choir, and the back seats will be roped off until the front ones are filled. The series of prayer meetings for the week have all been arranged for. The finance committee reported satisfactory progress in securing the advance amount on the budget.

The hotel committee reported that the evangelistic party would be entertained at the Carroll Hotel.

The dinner was served by the ladies of the Christian Church. There were some 30-odd present including representatives of La Grange and some of the country churches.

Kinston Daily Free Press
June 1, 1925

MANY JOIN FIRST BAPTIST CHURCH; SERMON ON FAITH

Pastor White Urges His Hearers to Believe on God—Follow-Up Work for His Congregation This Week

The service at the First Baptist Church Sunday was the most inspiring service held in the church in some time. A great congregation that taxed the main auditorium was present to hear Rev. Lee White preach on the text, John 3:15, "Whosoever believeth on the name of the Lord shall be saved," and the kindred text, "Believe on the Lord Jesus Christ and thou shalt be saved." Mr. White sang a solo, "In the Secret of His Presence."

Mr. White said in part:

"Belief consists of three essential ideas, faith, confidence, and decision. This word, 'belief,' is one of the great words of the gospel. Again and again it occurs. We are asked to believe, we are sometimes commanded to believe. Then if the word has such a large place, what is its meaning? The first step in belief is faith. Faith in God, faith in Jesus Christ, God's Son, who came to reveal the Father to us. Faith is that power within that makes it possible for us to accept the facts we can not prove. It is not so much a quality of the mind as it is of the heart. That God is cannot be proven, but the heart prompts us to believe that He is, and moves, and has His being. The next step in belief is confidence. Confidence in God's Word that it is true, confidence in the facts of Christian experience. Now, it is well to consider what belief is. But we must go beyond a definition. Belief is more than a definition. It is an experience. I can define the word father, but only he who is or has been a father knows the real meaning of that word. So it is the with the word 'mother.' I may believe in God, I may accept the teaching of the Bible as to the historical Christ, but that will not save me. Believing in Christ and believing on Christ are two entirely different things. The first is an intellectual concept, the latter is a surrender of the heart and life to Christ.

Illustration.

"My father one day was standing on a wharf in New York harbor, getting ready to take ship for Liverpool. He said he stood there admiring the great ship that was making ready for her voyage across the ocean. 'I believed in her, but my belief in her, my confidence in her, would not have carried me across the deep. So I said, I'll believe on her. Then it was that I stepped on her deck and trusted myself to her.' The third step in belief then is decision, the act of the will, as Prof. William James speaks of it, 'the will to believe.' We need to do this so much: not only believe in God, believe in Christ, God's Son for salvation, but to believe on Him, trust Him with our life here and hereafter."

At the close of the sermon, Mr. White gave the invitation and 27 responded and joined the church. Eight were baptized.

Evangelistic sermons will be preached next Sunday and personal work will be done during the week. Many others are expected to join this church in the next few weeks.

Kinston Daily Free Press
June 8, 1925

HEART OF PAUL'S DISPLAYED; GOOD SERMON BY WHITE

Many Additions to Baptist Pastor's Congregation Recently—Delivers Interesting Pulpit Discourse

The services at the First Baptist Church were well attended yesterday, in spite of the hot weather. Several joined the church and at the close of the evening service Rev. Lee White, the pastor, baptized 11. Twenty-four have joined this church recently by profession of faith. Twenty-two have been received by letter and statement. Robert Rhodes delighted the morning congregation with a beautiful violin solo, accompanied by Mrs. White on the organ. The quartet sang at the evening service.

At the evening service Mr. White preached on Paul's letter to his friend and brother in Christ, Philemon.

Many interesting facts were called attention to in this letter, which is a view of Paul's heart. Paul's heart is revealed in four of his letters to his brethren. "This letter to Philemon, his second letter to the Corinthian Christians, his letter to the Phillipians, and his second letter to Timothy revealed the heart of Paul, throbbing with Christian love. His other letters, especially his letter to the Roman Christians, give us an insight into Paul's great mind.

"Paul's conception of the Christian's life," said Mr. White, "is given here in his letter to Philemon.

"First, Paul says he is praying for his brother in Christ, Philemon. The Christian should pray for his friends and brethren in Christ.

"Second, Paul tells Philemon that he is hearing constantly of his love and faith toward the Lord Jesus Christ, and toward all Christians. This should be the attitude of every Christian heart.

Good Things Done.

"Third, he hears of his testimony that every good thing which Philemon has has come to him through Christ. Such should every Christian acknowledge, for every good thing that a Christian possesses comes to him through Christ.

"Fourth, Paul reminds him how he brought him to Christ and therefore Philemon will ever be in his debt. In this polite and tactful way, he is making ready to ask a favor of Philemon. Philemon is a man of considerable means. He owns a slave, named Onesimus, who has run away from him and gone to Rome to see Paul. The slave has also taken some of his masters' money. Paul has brought him to Christ, and now he is sending the slave back to his master. Paul then makes known his request, which is that Philemon accept the slave back and forgive him, and not only that, but take him back as a brother in Christ. When men love each other as Christians there is no distinction between them.

"Such should be the spirit of every church that has faith and hope in Jesus Christ."

Kinston Daily Free Press
June 15, 1925

NEW MEMBERS ARE WELCOMED; FLOCK MR. WHITE GROWS

Rain Doesn't Keep Away Baptist Brethren. Good Life Like Grape Vine Bears Fruit Inevitably, Says

In spite of the rain just at the beginning of the service at the First Baptist Church yesterday morning, a good-sized congregation was present. Robert Rhodes played the "Largo" with Mrs. Lee White accompanying him on the organ. He also played at the evening service. Several joined the church by profession of faith and letter and statement. The ordinance of baptism was administered at the close of both the morning and evening services. All those who had joined this church recently had been invited to be present to receive the right hand of Christian fellowship. These were asked to stand in front of the pulpit. A line was formed across the church and the congregation engaged in a good, old-fashioned handshaking welcome to the new members. It was an enjoyable occasion.

Mr. White preached at the morning hour on John 15:5: "He that abideth in me, and I in him, the same bringeth in the vine and those who have confessed Him are the branches. The life that is in the vine flows into the branches. It continues to flow into buds and then into the fruit." So it is with the Christian. If the life of Christ is in us, our lives must of necessity bear fruit. As the fruit of the vine is the grape, so the fruit of the Christian life is love, obedience, and joy. A grape vine must bear grapes. Nothing can prohibit its life from finding expression in its fruit. So it is with the Christian. The spiritual result of union with Christ is the fruit-bearing life."

Kinston Daily Free Press
July 8, 1925

PASTOR WHITE IS TO LEAVE CHURCH HERE SHORT TIME

Accepts Call to Jacksonville, Fla., After Long Deliberation — Congregation to Be Notified Sunday

Rev. Lee McBride White, pastor of the First Baptist Church here several years, Sunday morning will notify his congregation that he has accepted a call to Riverside Baptist Church at Jacksonville, Fla. He reached the decision a few hours ago, after six weeks' negotiations. Riverside church is to have a new $200,000 home, a $15,000 organ, etc.

William M. Herbert, head of the board of deacons, was apprized of Mr. White's prospective resignation from the local church today.

The minister, who is one of the most popular preachers in Kinston, said he was prompted to his decision by the fact that Jacksonville is a larger field. He leaves Kinston September 1.

Mr. White's father is pastor of one of the largest Baptist churches in the South at Miami.

Kinston Daily Free Press
July 11, 1925

PARSON WHITE TO TELL HIS PEOPLE THAT HE'LL QUIT

Pastor of First Baptists Prepares to Give Up Charge Here in Few Weeks—From a Church Building Line

Rev. Lee White's First Baptist congregation will turn out in large numbers tomorrow to hear his resignation after between four and five years' service in the local church. Mr. White Wednesday announced to William M. Herbert, chairman of the deacons, that he would give up the pastorate to take charge of the Riverside Baptist Church at Jacksonville, Fla.

The minister is popular. His church here is one of the largest in the city. Its membership has increased considerably during his pastorate. He is known in a number of states as an eloquent pulpiteer, and his vacations for several years have been spent preaching in Eastern and Southern cities. He was in charge of sale of bonds for the new Meredith College near Raleigh a year or two ago. His predecessor here was Rev. Marshall Craig, now of Petersburg, whose going occasioned a remarkable demonstration in which persons of many faiths participated, including Catholics and Jewish people.

The preacher will take the pastorate of a new but progressive congregation at the Florida City. A new church will be erected to cost $200,000 exclusive of furnishings. It will have one of the finest organs in this part of the country. Mr. White is a member of a "church-building family." Several of its members are preachers. His father is pastor of a church at Miami which is erecting a skyscraper edifice to be the largest in the South, and which will cost between $1,500,000 and $2,000,000.

Kinston Daily Free Press
July 9, 1925

MR. WHITE'S RESIGNATION.

Kinston accepts with deep regret the prospective resignation of Rev. Lee White from the pastorate of the First Baptist Church. The minister goes to a larger church and a bigger field at Jacksonville.

The Baptist church has made substantial gains since Mr. White came to take charge of it a few years ago. The community has become a better place in which to live through the influence of this preacher and kindred souls who have set it the example in righteousness.

Broadminded and energetic, charitable and friendly, the young minister has been active in most wholesome community undertakings since he came to Kinston. The hundreds of friends he has made will regret his going. They will be moved to congratulate Jacksonville, of course. All churchpeople here will be missing Parson White for many months to come, and his exceptionally fine family, also.

Kinston Daily Free Press
August 31, 1925

PARSON WHITE IS HEARD BY INTER. CHURCH GATHER'G

8-31-25 P. 1

Farewell of Baptist Minister at Sunday Evening Service—Two Other Congregations Join His Flock

Rev. Lee McBride White delivered his farewell sermon to the congregation of the First Baptist Church last evening. It was an admonition to his flock to continue in the ways of righteousness and strive to grow in grace. It was a wholesome discourse, filled with good advice and expressions of the preacher's affection for those whom whose midst he was about to depart.

Mr. White has served the church a little longer than four years. He leaves this week for Jacksonville. He will pastor the Riverside suburban church at the Florida city.

The congregations of the Queen Street Methodist and Gordon Street Christian churches flocked in in the midst of Mr. White's sermon to fill the church almost to overflowing; and a remarkable sort of love feast followed. The Baptist minister was manifestly delighted. He declared he might not be able to finish his discourse, but he did and made an excellent job of it. He urged Christian cooperation to save the world from religious dissension. He made an avowal of a liberal attitude toward the individual beliefs of Christians, but uttered a plea for hand-in-hand advancement of the allies of the Lord. There were tender urgings for morality and right-living. It was a forceful address.

Others Heard.

H. Galt Braxton, layman of the Disciples, spoke briefly for his people, particularly for Dr. Abram Cory, their absent pastor, whose proxy Mr. Braxton represented himself to be. He said the doctor would call his praise of the Baptist minister blessed.

Rev. Bernard Smith of Indiana, the local Disciples' former pastor, was next heard. In the course of his remarks he admonished Mr. White to return and enjoy the delightful hospitality of Kinstonians. He spoke from experience in detailing the joys that would be the prodigal's.

A. C. Hall as the representative of the Boy Scouts of Kinston praised Mr. White.

Parson Proctor was very brief in his farewell to his fellow preacher. The hour was late, the service two hours old.

At the conclusion of the service there was a baptism of a juvenile. The music of the evening was good old hymns, a quartet selection by Mrs. James McDaniel, Jr., Mrs. George Greene, Charles W. Davis and Mr. White and a violin solo by Robert Rhodes.

WEDNESDAY, JULY 29, 1925

APPRECIATION

Pastor Lee McBride White has resigned the pastorate of the First Baptist Church of Kinston to accept a call to the Riverside Baptist Church, Jacksonville, Florida. His resignation is effective September 1.

Brother White came to Kinston from Chester, S. C. in February 1921, succeeding Rev. W. Marshall Craig as pastor in Kinston. Immediately upon his taking up the reins here he devoted himself with energy and enthusiasm to the work.

Well equipped for the work from every point of view he has rendered a lasting service for the Kingdom here and hereabouts. Coming of a family of preachers (his father, Rev. Jacob Lee White, two brothers, an uncle and a few cousins are preachers) he received the best of training for the ministry. Educated at Wake Forest College, Cornell University, the Southern Baptist Theological Seminary, he has continued the life of the student through the years. He is a strong preacher. He knows men and knows how to win them. He built a Sunday-school class in his church here numbering more than one hundred men. Having taught for some years before he entered the ministry he knows the teaching art as few men know it. In his public pulpit ministry he combines in a good way the work of both prophet and teacher.

During his ministry the church has been cleared of debt, and has secured a residence for the pastor. Considerably more than fifty thousand dollars has been contributed by the church during his pastorate. Two hundred and three members have been received into the fellowship of the church during his pastorate. Ninety of these have come in since last November. The church now has a membership of six hundred and fifty four--this after a recent back door revival when one hundred and fifteen names were dropped from the roll.

Pastor White has a great hold on the men of the community. He took active part in all of the community movements which meant progress. He touched the life of much of Eastern North Carolina regularly throughout his ministry here; and his ministrations reached from Baltimore to Florida and Texas. He has been called on often for addresses on other than religious topics; the Masons, schools, the Kiwanis clubs and other forces have called him to their service.

He has occupied a large place in the community life of Kinston and will be missed by the whole community. His accomplished wife, who during most of his ministry here directed the music of the church, has made a large place for herself in the community. Her going will leave a place which will be difficult to fill.

Riverside, in Jacksonville, offers an unusual opportunity for a great work. The church is located in a rapidly growing section of the city and many of the most substantial citizens of the city are in its membership.

BERNARD W. SPILMAN.

The Daily Free Press
Kinston, NC

LARGE CROWD OUT TO HEAR DR. LEE WHITE YESTERDAY

Popular Minister Delivers Eloquent Sermon at First Baptist Church. Church Should Meet Conditions, Said

In the absence of the pastor, Rev. W. H. Moore, who is away on vacation, the pulpit of the First Baptist Church was filled Sunday morning by Dr. Lee McBride White, a former pastor of the church and now pastor of Riverside Baptist Church, Jacksonville, Fla. "The Attraction of Goodness" was the subject of his sermon, the text being taken from Acts 10:38—"Jesus went about doing good."

It was the opinion of Dr. White that the church is not making the progress it should, and is failing to enlist the support of the people because it has put emphasis on the wrong thing; that it has covered up the great truths of Christianity in a mass of non-essential things and made itself a complexity of organization which separates it from the world outside, until the church is thought of not in terms of life but in terms of doctrine and theory. While the business, educational and professional life is constantly changing to meet new conditions as they arise, this does not seem to be true of the church, he said.

"I am more concerned about the progress of the church than ever before," said Dr. White. People are not giving their support to it because the church itself has put the emphasis on the wrong thing. Therefore I want to call your attention to one phrase in this 10th chapter of the Acts, from the sermon of Peter after his great experience in the home of Cornelius, the Gentile centurion. Peter, who was a narrowminded Jew, thought all the other nations of the world were inferior to the Jewish race, and that if his nation was saved, that was all that was necessary to be saved. God showed him in this vision that He was no respecter of persons; that every person who lived in the world is as good as every other person in God's sight. In this sermon Peter began with Jesus Christ.

"When Jesus came to begin his ministry, He lived with the publicans and sinners; and the people did not understand how a man could live with publicans and sinners and not be dragged down. Wherever He went he raised men and women to the level of His own divine experience of living. 'He went about doing good.'

"If I have any understanding of Christianity I believe the church today is losing its power because we have tried to organize ourselves into artificial groups and have separated ourselves as groups of people from the actual life of people in the places where we live.

"The goodness of Jesus was a natural goodness. It came out of His life as naturally as a bird learns to fly or a flower learns to bloom; it was the natural expression of his life. And this goodness was spontaneous. His life was not lived by rules and regulations. We can not make a man a Christian by law. No legislature can make a man good. Perhaps that is why we are having so much discussion of the prohibition law today. We cannot make men good by law. From a moral view, perhaps, the prohibition law is a great movement in the right direction, but until people are willing to obey the law spontaneously there will be no success of the prohibition law or any other law in the world. Men and women cannot be legislated into the Kingdom of God. There will not be a revival of religion, there will not be a renaissance in your life or mine until the spontaneous expression, not as the unusual but the usual expression of our souls—the spontaneous expression of the quality of our hearts Dr. White concluded.

FLORIDA BAPTIST WITNESS

ORGAN OF THE BAPTISTS OF FLORIDA

THE TESTIMONY OF THE LORD IS SURE, MAKING WISE THE SIMPLE

VOL. XXXVIII. JACKSONVILLE, FLORIDA, SEPTEMBER 17, 1925. NO. XXXVIII.

Rev. Lee McBride White
Pastor Riverside Baptist Church, Jacksonville, Fla.

The Florida Times-Union
September 7, 1925

Pastor Takes Over Church

Rev. Lee White Preaches at Riverside Baptist.

Rev. Lee M. White, the new pastor of the Riverside Baptist church, has arrived in Jacksonville and yesterday assumed the duties of his new pastorate, preaching at both the morning and evening services. He is living at 1638 Post street.

The Rev. White was born in Raleigh, N. C., in 1887 and is the son of Rev. John L. White, pastor of the First Baptist Church of Miami. He received the degree of A. B. at Wake Forest College. Later he took post graduate work in English literature and languages at Cornell university, and was instructor in English at Cornell in 1910.

In 1910 and 1913 he attended the Southern Baptist Theological Seminary at Louisville, Key. Since he finished there he has held several important pastorates. In order, the churches are Albany, Ga., Monroe, N. C., Shelby, N. C., Chester, S. C., and Kinston, N. C., which church he resigned from to accept the call of the Riverside Baptist Church of Jacksonville.

Rev. White was made secretary of the Meredith college commission with a program before him of selling $750,000 worth of bonds, the money from which was used to rebuild the Baptist College for Women in North Carolina. Much of his work is of an evangelical nature, and he has brought more than 700 persons into the church within the past four years.

He is a past president of the Kiwanis club and is a Mason, Knight Templar and Shriner. Rev. White has expressed himself as being most favorably impressed with Jacksonville and believes that it has a great future before it.

FLORIDA BAPTIST WITNESS

September 10, 1925

At the evening hour we worshiped with the brethren at Riverside. There we had the pleasure of hearing Brother Lee McBride White, the new pastor. He likewise took charge on Sunday morning and entered upon his work with his whole heart and a fine enthusiasm. As stated in a former issue of The Witness, Brother White comes from Kinston, N. C., where he had a great pastorate. He is a young man of fine training, as will be noted from the fact that he is a graduate of Wake Forest, graduate student in English Literature and Language of Cornell University, and likewise an alumnus of the Southern Baptist Theological Seminary. He has been preaching for fourteen years and had held pastorates in Monroe and Shelby, N. C., and Chester, S. C., before going to Kinston. While at the First Church of Chester, he and the good people raised for the 75 Million Campaign $72,000 on an apportionment of $48,000. He has supplied this summer for Dr. T. C. Skinner, at the First Church of Columbia, S. C., and also at the University Place Baptist Church, Baltimore, Md., for two Sundays. In the busy routine of his pastoral work he has found time to do evangelistic work, and in this sphere has been permitted to see 721 people brought into the churches with which he has labored.

Brother White is a son of Dr. J. L. White, pastor of the First Church at Miami. Along with his training and experience he looks to be a man of fine physical strength. He has composure, speaks readily and easily impresses his hearers as a man of deep convictions. At Riverside he has such an opportunity as seldom comes to young men at least. Riverside is a fine residential section and the church is quite removed from any other Baptist church, or in fact any church of any denomination. Anyone might be pleased to labor with the class of people who live in that section of the city.

THE FLORIDA TIMES-UNION

JACKSONVILLE, FLORIDA, THURSDAY, JULY 4, 1929.

Declaration of Independence Discussed By Dr. L. M. White

Jacksonville Pastor Describes Work of Continental Congress Leading Up to Signing of Famous Document in 1776.

The afternoon was cloudy and murky. About 1 o'clock a rainstorm broke over the city, and two hours later the sun burst forth in what seemed to be a prophecy of a new day, which indeed was the birthday of our nation—the afternoon of July 4, 1776, 153 years ago today.

These words are quoted from a description of the work of the Continental Congress by Dr. Lee McBride White, pastor of the Riverside Baptist church, of this city, in an illuminating and instructive discussion of the Declaration of Independence.

Signing of the Declaration brought to an end discussions that had been under way since May 10, and followed adoption of the resolution offered by Richard Henry Lee of Virginia, providing that the United Colonies should renounce allegiance to the British crown and sever all political connection between "us and the state of Great Britain."

Signing Is Reviewed.

Since the Fourth of July has come around again, says Dr. White in the article, it seems well and proper that every one of us should have enough interest in the foundation of our republic to review the signing of the Declaration of Independence. The adoption of the Declaration of Independence occurred one hundred and fifty-three years ago, July 4, 1776. Not many of us know very much about our American history. We are anxious to travel abroad and go sightseeing in Europe, but the last thing that occurs to us is to acquaint ourselves with the history of our own county.

War between Great Britain and the colonies had been waged for a year when the members of the Continental Congress were meeting in Philadelphia in May 1776. From May 10 to July 2, when the resolution of Richard Henry Lee of Virginia was presented and adopted, the members of this Continental Congress had not really made up their mind to adopt a resolution separating them from the mother country. In fact, it may be a matter of surprise to anyone who does not know the facts that until that year 1776 not even the most prominent leaders in the Thirteen Colonies seriously considered that the colonies should be separated from Great Britain. Several battles had already been fought—Lexington, Concord and Bunker Hill, Ticondegora and Crown Point had been captured, and Washington was in command of the Colonial army.

Text of Resolution.

Richard Henry Lee who was called "The Demosthenes of the Continental Congress' introduced the following resolution:

"That these United Colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown, that all political connection between us and the state of Great Britain is, and of right ought to be, totally dissolved."

This was introduced on June 7. On June 11 a committee was appointed by the Congress which would state the reasons why the colonies should separate themselves from the mother country. This committee was composed of Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and Robert R. Livingston. This committee met and named a sub-committee consisting of Thomas Jefferson, and John Adams. John Adams was much the older of these two but insisted on Thomas Jefferson writing the resolution. Mr. Jefferson dissented from this opinion and said to Mr. Adams that he was the older and more experienced, therefore should write the document. Mr. Adams said: "I should not write this document because I am from Massachusetts and therefore unpopular. You should write this resolution; first, because you can write ten times better than I, and, second, a Virginian should be the one to compose this resolution." Mr. Jefferson said, "Well, if you think that way about it, I will do the best I can." This is all the more amazing as we read this bit of by-play between these two great men when we remember that Thomas Jefferson at that time was only 33 years of age. He was rather an unattractive man, red headed, freckle-faced, long and lanky; but from every consideration perhaps, and not even omitting Benjamin Franklin, the best educated man among the immortal fifty-six, signed this document of the declaration of our independence. Someone might ask the question, "Why did not Benjamin Franklin write this instrument?" In the words of Thomas Jefferson himself, "We were afraid Mr. Franklin would put a joke in it." When the time came to sign the Declaration, Benjamin Franklin, true to form, got in his joke. One of the signers said as he put his signature on the document, "We must all be unanimous about this and hang together." At which Benjamin Franklin said, "Yes," it is quite certain if we don't hang together, we certainly will hang separately."

Jefferson's Version.

It would perhaps be more interesting to give Thomas Jefferson's version of the creation of this Declaration than anything else. So we shall quote from a letter which he wrote forty-nine years after the writing of the document to a Dr James Mease, who lived in Philadelphia and was interested in assembling material regarding the history of that matter. Thomas Jefferson at this time was 82 years of age, his memory still virile and his mentality still seemingly in its prime. We quote from that letter:

The letter was written from Monticello September 16, 1825.

"At the time of writing that instrument (The Declaration) I lodged in the house of a Mr. Graaf; a new brick house, three stories high, of which I rented the second flood, consisting of a parlor and bedroom, ready furnished. In that parlor, I wrote habitually, and in it wrote this paper particularly. The proprietor, Graaf, was a young man, son of a German and then newly married; I think he was a brick layer. His house was on the south side of Market street, probably between Seventh and eighth; and if not the only house on that part of the street, I am sure that there were very few others near it. I have some idea that it was a corner house. I have no other recollections throwing any light on the question or worth communication."

This resolution was adopted on the afternoon of July 4, 1776. It was not a hot day, but cloudy and murky. About 1 o'clock a rainstorm broke upon the City of Philadelphia, but about 3 o'clock in the afternoon the sun burst forth from the clouds, seemingly a prophecy of a new day, which indeed was the birthday of our nation. Of the fifty-six men who signed this document, John Hancock was the first to sign. Said he, "I shall sign my name in letters large enough for John Bull to read without his glasses." The oldest of the signers was Benjamin Franklin, who was 70 years of age. The youngest was Thomas Lynch, Jr., who was only 27 years of age. This young man later was drowned at sea. There were among these 56, eighteen lawyers, nine merchants, seven farmers, three physicians, two surveyors, a printer, a college president and a minister, the Rev. John Witherspoon, who was a descendant of John Knox. Nine of these were ministers' sons. Twenty-five were college men, several of the others had private training, the equal of any in any university of that day. So in a brief way this is the story of the signing of that document which dissolved the Union between Great Britain and her thirteen colonies.

Called Melting Pot.

As we think of the tremendous sacrifices of our forefathers in days gone by, do we as Americans of this day, value our citizenship as we should. Someone has called 'merica, and by that we mean the United States, the melting pot of the nations of the world, but I rather think of our country as God's first experiment of a league of nations. After all, who is a native American and who is a foreigner? We might answer the question and say, the last man over, because in the last analysis, none of us is really a native born American. Here is the roll call of those who live under the Stars and Stripes:

Seventy-five thousands Chinese, 75,000 Japanese, 116,000 Greeks, 120,000 Portugese, 250,000 Finns, 300,000 Welsh, 1,250,000 French, 2,500,000 Norwegians, 8,000,000 Slavs, 10,000,000 Germans and 12,000,000 negroes.

This is your America of today. We might well say that our nation is God's kindergarten for the building of a new world.

THE FLORIDA TIMES-UNION
JACKSONVILLE, FLORIDA
MONDAY, APRIL 14, 1930.

Jefferson Is Eulogized By Dr. Lee White

Riverside Pastor Praises Him on Anniversary of His Birth.

A eulogy of Thomas Jefferson on the anniversary of his birth formed the theme last night of Dr. Lee McBride White, pastor of the Riverside Baptist church.

Praise of Jefferson as the writer of the Declaration of Independance and as the author of an act for establishing religious freedom, which later was incorporated in the American constitution as the fundamental ideal of individual freedom, was spoken by the minister in an interesting discourse on the life and works of the statesman.

The sermon in part was as follows:

Sunday, April, 13, is the anniversary of the birth of Thomas Jefferson. There is no name, with perhaps one or two exceptions, so revered as the name of Thomas Jefferson. He was the writer of the Declaration of Independence which was presented to the Continental Congress in 1776, and became the basis for the foundation of our Republic. He was the third president of the United States, succeeding John Adams. It is a rather strange coincidence that both these men who had so much to do in creating our nation should die on the very day, July 4, when their country was celebrating its day of independance.

"The third great contribution which this statesman made to his country was his writing "An Act for Establishing Religious Freedom," which in October, 1785 became the Virginia Statute of Religious Liberty. Later this very fundamental ideal in the realm of individual freedom was put into the Constitution of the United States.

Freedom of Soul.

"We wish only to mention several of the outstanding propositions laid down in this Statute of Religious Liberty. Men throughout the ages had fought for personal freedom, but in this glorious document we see crystallized the dreams in the minds of men for soul liberty. Just as surely as the Liberty Bell in the Town Hall of Philadelphia toned the notes of individual freedom, so did this declaration sound forth the notes of the freedom of the soul.

"Jefferson declared that Almighty God had created the mind free. Religion should not be propagated by coercion. The civil authorities had no right to impose religious opinions on others. They could not force any man to contribute to the support of any teachers of religion with whom he did not agree. Every man shall be allowed to give his contributions only to that pastor whose morals he would make his pattern and whose powers he should feel most persuasive to righteousness. Civil rights have no dependence on our religious opinions any more than our opinions on physics or geometry. Religious beliefs should never be any condition of eligibility to public office. Any coercion to make one accept certain religious beliefs encourages bribery and corrupts those who will externally profess and conform to it. No civil authority shall intrude his powers into the field of personal opinion. No one's opinions shall be curbed unless one's private opinion break out against law and order and then such an one shall be restrained. Truth is great and will prevail if left to herself. Truth has nothing to fear in the conflict against evil unless disarmed of her weapons, free argument and debate, errors ceasing to be dangerous when it is permitted freely to contradict them.

"And the second section: . . . that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be forced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain their opinion in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities.

Among the sayings of Thomas Jefferson are: "I am not a friend to placing young men in populous cities, because they acquire habits and partialities which do not contribute to the happiness of their after life.

"I never fear the want of business. A man who qualifies himself well for his calling, never fails of employment in it. Go on then with courage, and you will be sure of success.

"I always hear with pleasure of institutions for the promotion of knowledge among my countrymen. The people of every country are the only safe guardians of their own rights, and are the instruments which can be used for their destruction. And certainly they would never consent to be so used were they not deceived. To avoid this, they should be instructed to a certain degree. I have often thought that nothing would do more extensive good at small expense than the establishing of a small circulating library in every county, to consist of a few well chosen books, to be lent to the people of the country, under such regulations as would secure their safe return in due time.

"My principle is to do whatever is right, and leave consequences to him who has the disposal of them.

"No government can continue good, but under the control of the people.

"The happiness of the domestic fireside is the first boon of heaven; and it is well it is so, since it is that which is the lot of the mass of mankind.

"I know that the dissolutions of friendship are among the most painful occurrences of life.

"The first principle of (our government) is, that the lex majoris partis (the law of the majority party) is the fundamental law of every society of individuals of equal right; to consider the will of the majority enounced by the majority of a single vote, as sacred as if unanimous, is the first of all lessons in importance, yet the last which is thoroughly learned.

"It is true, as you say, that we have differed in political opinions; but I say with equal truth, that I never suffered a political to become a personal difference.

Many Attend Easter Rites

Second Annual Service Is Well Attended.

The second annual sunrise Easter services under the auspices of the young people's organizations of the city was held yesterday morning at 6.30 o'clock in Memorial park and was attended by one of the largest congregations to witness such an event in this city.

The service was opened by The Angelus, by Massenet, which was beautifully rendered by the Riverside Presbyterian Christian Endeavor orchestra, under the direction of Mrs. Jessie Jay deVore. The Rev. E. O. Heath, D.D., pastor of the First Methodist Episcopal church, South, then read the Easter story as recorded in Matthew 28:1-10. The Rev. Robert H. McCaslin, D.D., pastor of the Riverside Presbyterian church, then led in the morning prayer. The assembly was then led by Mr. C. B. Solomon, choir director of the Riverside Avenue Christian church in singing All Hail the Power of Jesus' Name.

Rev. Lee McBride White, D.D., pastor of the Riverside Baptist church then delivered the Easter message and took as his subject, You Have Taken Away My Lord and We Know Not Where You have Laid Him. He mentioned the many things that are taking Jesus away from the young people. But how the Easter meant the return of Jesus.

The orchestra then played March Militaire, by Schubert, and the meeting was dismissed with the benediction, which was presented by the Rev. James E. Barbee, D.D., pastor of the Riverside Christian church.

Much of the success of this meeting was due to Arthur Bamford of the National Audio Broadcasting Service. He installed the loud speaker, which made it possible for the service to be heard in every part of Memorial park.

Edward H. Bertschi, president of the Jacksonville Federation of Christian Young People had charge of the service. The federation is made up of the Greater Jacksonville Epworth League, the Baptist Young People's Union, the Jacksonville Epworth League, the Duval Assembly of Young People's Service League, and the Jacksonville Christian Endeavor Union. It makes a special effort at Easter each year to get all of the young people of the city to attend the service.

The Boy Scouts of America and the Girl Scouts, and the Girl Reserves, also co-operated in the plans and the various uniforms worn made a very pretty picture.

There were between one thousand and fifteen hundred young people who attended this service in the park and many more who were able to hear through the use of the loud speakers.

THE FLORIDA TIMES-UNION

April 20, 1930

Resurrection of Christ to Be Commemorated By Churches With Special Easter Services

Sunrise Program in Memorial Park Will Open Celebration Today.

Church services throughout the city today will be given over to Easter programs, commemorating the resurrection of Christ. Cantatas, appropriate music, observance of the Holy Communion and sermons on the resurrection will feature these programs.

The celebration of the holy week has been observed in the churches during the past week; special services were held on Good Friday reaching the climax of the Easter season today.

A sunrise service staged by the Jacksonville League of Christian Young People opens today's celebration. This service takes place at 6 o'clock this morning in Memorial park. The speaker will be Rt. Rev. Frank A. Juhan, bishop of the diocese of Florida of the Episcopal church. Special music, under the direction of Lyman P. Prior, choir director of the St. John's Episcopal church, will feature the program.

Riverside Baptist.

A pre-service organ recital will be offered at 10:45 o'clock this morning at the Riverside Baptist church, including two selections, Pastorale (Harris), and Largo from Xerxes (Handel). Following invocation a solo, Gloria (Peccia), will be sung by Miss Inez Lowe. An anthem, Break Forth into Joy (Kimper), will be sung by the congregation. Dr. Lee McBride White, pastor, will deliver a sermon on The First Easter Sermon. The music for the programs is under the direction of James W. Black, organist-director, with Mrs. Lee McBride White, organist for the day. The evening service will also be preceded by an organ recital. Serenade (Gounod), and Jerusalem the Golden (Spark), will be offered at this time. Offertory will be Songs in the Night (Gillette), with an anthem, The Day is Past and Over (Gillette). The sermon topic will be, If Christ Be Not Risen.

The Jacksonville Journal

October 19, 1931

WHITE RESIGNS AS PASTOR OF BAPTIST CHURCH

Prominent Minister to Give Up His Duties Late in December

Dr. Lee McBride White, pastor of the Riverside Baptist church, and for six years prominent in religious, civic and social affairs of this city, yesterday tendered his congregation a formally prepared resignation of his pastorate.

Dr. White did not disclose his plans for the future, which are as yet in a measure tentative upon the acceptance by the congregation of his resignation, which he has requested to be considered effective the last Sunday in December.

A congregational meeting has been set for Wednesday at 7:30 p. m., at which time the resignation will be discussed.

During his stay here Dr. White has been actively identified with the cultural and spiritual interests of the community, and his resignation has been the occasion of wide expression of both gratitude for his services and regret at his near departure.

ACTIVE IN MANY WAYS

Dr. White's name has been prominently associated with almost every civic and welfare organization of Jacksonville.

He has been connected with the Community Chest, the Duval County Welfare Board, the Chamber of Commerce, the St. Luke's hospital, the Tuberculosis association, the Boy Scout board, the Civic Music association, the Forum, and other organizations too numerous to mention.

PAST KIWANIS PRESIDENT

In 1930 he served as president of the Kiwanis club, of which he has been a member for more than five years. He has been called upon to preach the baccalaureate sermon at both the University of Florida, and the Florida State College for Women. In addition to his many other activities, Dr. White, who is an authority on psychology, has found time to make generously available his knowledge in that field, especially endeavoring to promote a better understanding between mothers and their children.

Doctor White's column in The Journal, in which he develops the old philosophy of the Know Thyself, in a new and practicable way, has become an institution in the minds of many progressive Jaxons. Dr. White will continue to write his column.

CHURCH HAS GROWN

Dr. White's tendered resignation was embodied in a general statement in which he set forth the present status of the church, and outlined the growth and progress enjoyed during the last six years.

Membership enrollment has increased from 275 in 1925 to 970 today.

Sunday school with an enrollment of 300 and an average attendance of 190 in 1925, has increased its roster to include 631 members, with an average attendance of 420 during the first six months of this year.

The principal on the building debt has been reduced from $191,250 to $110,000.

Work in every line and department has gone forward in a gratifying manner, for which Dr. White attributed much credit to the Woman's Missionary society, designating it in his statement as "perhaps the best organization in our church."

THE FLORIDA TIMES-UNION

OCTOBER 19, 1931

Dr. L. M. White Will Resign His Pastorate Here

Congregation Will Consider Matter at Meeting Wednesday.

Dr. Lee McBride White, pastor of Riverside Baptist Church since September 1, 1923, yesterday tendered his resignation to take effect after the last Sunday in December. His future plans will mature within the next few weeks, he said.

Immediately following the announcement, which was made after the morning sermon, E. N. Upshaw, chairman of the board of deacons of the church, called a congregational meeting for Wednesday at 7:30 P. M., at which time the resignation will be placed before the members.

Dr. White, in a prepared statement, called attention of the congregation to growth both in the church membership and the Sunday School. He gave a large share of the credit for the church growth to the Woman's Missionary Society.

Attention also was called to a reduction in the church debt from $191,250 to $110,000 during his pastorate, and that although a period of economic depression has been experienced the "church has done nobly to meet her obligations," having paid all interest to October 1 on outstanding debts.

During his service as pastor of the Riverside Baptist Church, Dr. White has taken an active part in civic and welfare work in Jacksonville. He served during 1929 as president of the Kiwanis Club of which he was a member for more than five years, and was a director on several of the important social and civic agencies of the city.

Regret Expressed.

After he had read the statement, tendering his resignation, Dr. White was visited in his study by many of the members who expressed their profound regret over his decision to resign. His statement follows:

"To the membership of the Riverside Baptist Church:

"On September 1, I began my seventh year as the pastor of your church. When this pastorate began, in September, 1923, there were 278 members on the roll of the church. Of this number, I located 189. The Sunday School had an enrollment of 250, with an attendance of 180 per Sunday. The new church building was in the process of erection. The walls were up and the roof was on. It was not until Easter Sunday of 1926 that we worshipped for the first time in the new church auditorium. The building was not then completed until some months afterwards.

"In connection with this building program which was launched under the leadership of Dr. William A. Waldo, in June, 1924 I found a debt of $191,250. Dr. Waldo died in September 1924. Thereafter for one year, the church had no pastor. In the face of these things when the call of your church was extended to me, I accepted that call, persuading myself to believe that a people who had the vision to erect this building to the worship of God and to our Christ must have an unusual broadness of view and also a unique determination to do a great piece of work for His kingdom. It was with that idea in mind that I came to your church as pastor. I have enjoyed my work with you.

"During these six years, there have been added to the church by letter and on profession of faith nearly 1100 members. The present roll of the church has upon it the names of 870, some of whom are not active, having moved away from the city. I should say of this list of members, 500 of them may be counted upon in one way or another in the church life; 631 are enrolled in our Sunday School. The average attendance for the first six months of this year was 429. The past month has shown over 500 present in the Sunday School. A corps of 65 teachers and officers is in charge of this work.

Lauds Mission Society.

"The best organization perhaps in our church is our Woman's Missionary Society. This splendid group of consecrated women, loyal to the great fundamental teachings of Christ to think in terms of a world wide program has been most heartening to those of us who cannot ignore the specific command of Christ in the Great Commission. In the service they have rendered your pastor in visitation, he is under deep obligation to them. In each year of this ministry, they have made well over 4000 calls upon newcomers and to others. Large credit must be given to them for the remarkable increase in our membership during these years.

"The financial part of a church's life is important, but these other matters of Christ's Kingdom must be put first. The principal on the indebtedness of the church for the building program had been reduced to $110,000.00 The yearly payments have been met, on the principal with the exception of this past year, the operating expenses and current bills have been paid. In these distressing times, this church has done nobly to meet her obligations in this matter. All of our interest payments have been met in full, up to October 1.

"Feeling when I came here as pastor that the church wished to fill a large place in the life of the community, it has been my privilege to work with all the great souls in this city who are building Jacksonville, not only materially and physically, but culturally and spiritually, as well, into a great city. No city ever had more loyal and unselfish souls within her midst than the men and women with whom I have worked on the Community Chest, the Boy Scout Board, St. Luke's Hospital, the Tuberculosis Association, the Chamber of Commerce, the Duval County Welfare Board, the Open Forum, the Civic Music Association, and the committees on the public schools. It has been my privilege to help the mothers of the city to understand better their children and to help them build these, their children, in this great day which is upon us, into worthy sons and daughters of worthy parents.

Baccalaureate Preacher.

"It has also been my opportunity to preach the baccalaureate sermon both at the University of Florida nd at the Florida State College for Women.

"I can truthfully say, without reservation, that I have enjoyed living and ministering in my way to this church and to this city.

"One of my most pleasant memories of work here will be in connection with my friends in the Kiwanis Club, of which I was a member for five and r half years. They are a noble group of men, genuinely interested in the welfare of their city. My heartiest good wishes go to them.

"For the friendships formed in this church and what ever service I have been able to render in my ministry to you, I have not words to express. I have tried to be in sorrow and in joy what a minister of Christ should be. Wherever I have not measured up to any ideal you had for me, I ask your forbearance.

"Circumstances have now arisen, however, which cause me to think it is best for me to ask you to accept my resignation as pastor of this church. The only request I have to make of you is that you permit this resignation to take effect the last Sunday in December that the plans I have for my future work may be completed."

THE FLORIDA TIMES-UNION
OCTOBER 22, 1931

White's Resignation Refused 81 to 65 By Baptist Congregation

By a vote of 81 to 65, the congregation of the Riverside Baptist Church last night declined to accept the resignation of Dr. Lee McBride White, pastor, tendered last Sunday morning.

Following the vote, which was taken in the Sunday School building of the church, a committee of Virgil Bates, Mrs. B. A. Inglis and Gregory Smith was appointed to apprise Dr. White of the congregation's action.

Other than to say that he appreciated the sentiment of the church members, Dr. White made no comment.

JACKSONVILLE JOURNAL
OCTOBER 26, 1931.

WHITE WON'T KEEP HIS POST

Riverside Pastor Declines to Stay With Church

Riverside Baptist church must begin looking for a new pastor.

Dr. Lee McBride White told his congregation yesterday that he was firm in his intention to resign on the last Sunday in December.

Dr. White submitted his resignation on October 18, but on Wednesday night the church refused to accept it by a vote of 81 to 65.

A congregational meeting for this Wednesday night was called yesterday by R. N. Upshaw, chairman of the board of deacons, and one of those who favored accepting Dr. White's resignation.

Mr. Upshaw announced yesterday that he would appoint a committee of five to recommend a new pastor.

Dr. White issued the following statement to his congregation yesterday:

"I am deeply grateful for the action the church took last Wednesday evening, and the gracious motion to leave the matter to my final decision. Therefore, this decision on my part is final as far as the church is concerned. Taking everything into consideration, I feel that my resignation, as stated last Sunday, should be accepted by the church, after having had the opportunity of serving this church for six years and the opportunity of living in this city.

"May God guide you in all your future plans, is the prayer of my heart."

THE FLORIDA TIMES-UNION
OCTOBER 26, 1931.

White Firm in Desire to Quit

Tells Congregation He Will Leave in December.

Although Dr. Lee McBride White appreciates the attitude of members of the Riverside Baptist Church, as expressed in their vote of 81 to 65 not to accept his resignation as pastor, he stated yesterday that he would leave at the end of December, as previously announced.

Dr. White announced to his congregation on Sunday, October 18, his intention of resigning effective after the last Sunday of 1931. A congregational meeting was called by R. N. Upshaw, chairman of the board of deacons, for last Wednesday night when the vote was taken on the pastor's decision.

After Dr. White had reiterated his intention to leave the church, according to his original announcement, Mr. Upshaw yesterday announced that he would appoint a committee of five representatives of the various branches of the church organization to select a successor to the retiring pastor. Names of the commissioners Mr. Upshaw said, will be made public at the regular Wednesday night prayer services this week.

The statement of Dr. White that he would leave as planned, made following his sermon yesterday morning, follows:

"I am deeply grateful for the action the church took last Wednesday evening, and the graciously motion to leave the matter to my final decision. Therefore, this decision on my part is final as far as the church is concerned. Taking everything into consideration, I feel that my resignation, as stated last Sunday, should be accepted by the church, after having had the opportunity of serving this church for six years and the opportunity of living in this city.

"May God guide you in all your future plans, is the prayer of my heart."

The Florida Times-Union
December 28, 1931

Dr. White Ends Pastorate Here

Riverside Baptist Minister Considers Birmingham Call.

Dr. Lee McBride White ended his pastorate of more than six years at the Riverside Baptist Church last night, using the occasion to deliver a sermon in which he directed attention of his congregation to what he ascribed as failure of the church to live up to its program for the prevention of crime.

Dr. White announced following his sermon that he had received a call to the West End Baptist Church of Birmingham, Ala., which he now has under consideration. He said, however, that his family will remain in Jacksonville until after the present school year ends.

Pending his definite decision on the Birmingham call, Dr. White said he would deliver a series of lectures in several Florida cities on child psychology, a subject in which he is keenly interested.

In the course of his concluding sermon at the Riverside Baptist Church, Dr. White declared that the present-day conception of Christ is not broad enough. "Man must have a personal experience with God in order for his life to be shaped by Him," he declared.

"The Church cannot live for itself, for its self-perpetuation," he asserted with reference to the suggestion that it has failed in its mission to curb crime, "but must live for the community where it exists."

Its failure in this respect, he suggested, has been due to the fact "that the Church has closed its mind to the new investigations relating to the development of personality."

January 28, 1932

LEE WHITE LEAVES FOR BIRMINGHAM, ALA.

This week Dr. Lee McBride White, pastor for more than six years of the Riverside Baptist Church, Jacksonville, Fla., left to take up the pastorate of the West End Baptist Church, Birmingham, Ala. This removes a prominent useful and beloved pastor from Florida. "Who's Who in America", gives the following facts concerning Dr. White. Born in Raleigh, N. C. His father is J. L. White now pastor of the First Baptist Church, Miami, Fla. A. B. Graduate, Wake Forest College, Post Graduate Cornell University and Southern Baptist Theological Seminary. The Degree D. D. Stetson University. He married Miss Jennie Lee O'Neal, Barnesville, Ga. He was ordained to the ministry in 1913 and has been pastor in Monroe, Shelby and Kingston, N. C. In Riverside, Jacksonville he found a church with 275 members and left it with 750, a Sunday School of 250 and left it with 500 pupils and 85 teachers and officers, an incompleted building and left a magnificent building, a debt $191,250.00 and left a debt $110,000.00. In these six years Riverside Church received by letter and Baptism over 1100. This now is one of the wealthiest, most cultural, one of the finest churches in Florida. Surely this great man will be sorely missed in the city and state. All his friends commend him most heartily to the large and mighty church to which he goes

THE BIRMINGHAM AGE-HERALD

PASTOR ACCEPTS WEST END CALL

Baptist Cleric Of Florida Will Take Over New Charge In City

Dr. Lee McBride White, pastor of the Riverside Baptist Church, Jacksonville, Fla., has accepted a call to the pastorate of the West End Baptist Church here.

Dr. White will come to Birmingham on Jan. 15. He succeeds Dr. H. C. Bass, who left the West End church on Dec. 1 to become pastor of the First Baptist Church of Meridian, Miss.

JANUARY 4, 1932

New Pastor Here Assumes Duty At West End Church

THE NEW pastor of West End Baptist Church, the Rev. Lee McBride White, preached his first sermon at the church last Sunday.

The Rev. Mr. White came to Birmingham from Jacksonville, Fla., where he was pastor of the Riverside Baptist Church. His family is still in Jacksonville. He is living, for the time being, with Dr. W. H. Smith, 209 Tenth Avenue, South.

The new pastor's predecessor was Dr. H. C. Bass, who resigned as pastor of the West End Church to go to the First Baptist Church, Meridian, Miss.

JANUARY 23, 1932

Writer, Lecturer

SHAKESPEARE FOR BOYS AND GIRLS.

By L. McB. White.

Since March 4 has been set aside by the Superintendent of Public Instruction, Mr. J. Y. Joyner, to commemorate the tercentenary of the death of Shakespeare, on April 23, 1616, I thought it would not be amiss for me to give a brief synopsis of the life and work of the man and poet, who is the culture of the English speaking people. I do this because I know how inadequate are the materials for the study of this great genius of our language. There are not library facilities anywhere in the county—the pity of it!—and few, if any of the pupils in the schools of the county even know the name of the one "to whom all scenes of Europe homage owe."

"He was not of an age, but for all time!
Nature herself was proud of his design,
And joy'd to own the dressing of his life."

In the words of Prof. Phelps of Yale University, " As a world conquerer, Shakespeare makes all military heroes seem insignificant. Napoleon left the boundaries of France smaller than he found them. All the results of warfare are trivial in comparison with the irresistible advance of art. Goethe and Beethoven infinitely greater conquerers than Frederick or Moltke; Hindenburg's victories are not so important, so complete, or so lasting as Hauffman's. Shakespeare has the whole world at his feet; men and women of all nations are proud to do him homage; one cannot even conceive of any future abatement of civilization where he will not reign. For, in Browning's noble phrase, 'his soul is in men's hearts.' "

I thought that on that day, March 4, the information about Shakespeare given in this article would be received joyfully by those boys and girls in our town and county who wish to be well educated.

His Parentage

The parents of William Shakespeare were John and Mary Shakespeare. They lived in Stratford-upon-Avon in Warwickshire, the shire made famous by the Duke of Warwick, the king maker, as he was called. Warwickshire was also famous for its castles, Warwick and Kenilworth, the beautiful place where the Earl of Leicester entertained Queen Elizabeth. John Shakespeare was a glover by trade, but he also took up corn-dealing, or farming; and traded in all kinds of agricultural productions.

Shakespeare's Birth

William Shakespeare was born in Stradford-upon-Avon, April 23, 1564. The folowing record bears this statement of his birth:

"1564, April 26, Gulielmus Filius Johannes Shakespeare." (William, son of John Shakespeare.)

Tradition, though, says he was born April 23, 1564, and from other sources too numerous to mention, this date has been authenticated.

His Boyhood

Very little is known of the youth of this greatest of English poets. It is amazing to think that such a transcendent genius as the "Sweet swan of Avon," as one of his best friends, Ben Johnson, called him, was, that so little should be known of him. But such is the case with Homer, the great Greek poet, and of Jesus.

That he went to school and was taught the fundamentals, and that he did not finish school and go to college, are well known facts. As Ben Johnson said of him, he knew "small Latin and less Greek."

How a school-boy of the time was to dress and behave is told by Francis Seager in his "School of Virtue and Books of Good Nourture for Children," a. d., 1577: "He was to rise early, put on his clothes, turn up his bed, go downstairs, salute his parents and the family, wash his hands, comb his head, brush his cap and put it on, taking it off when he spoke to any man. Then he was to tie his shirt-collar to his neck, see that his clothes were tidy, fasten his girdle around his waist, rub his hose or breeches, see that his shoes were clean, wipe his nose on a napkin, pare his nails (if need were), clean his ears, wash his teeth, and get his clothes mended, if torn. Then take his satchel, books, pen, paper, and ink and off to school. On the way there he was to take off his cap and salute the folks he met, giving them the inside of the road; and he was to call his school-fellows. At school he was to salute his master and school-mates, go staright to his place, undo his satchel, take out his books, and learn as hard as he could.

"At meals, he must pause a space, for that is a sign of virtue and culture. Then he is to take salt with his knife; to cut his bread, not to fill his spoon too full of pottage (soup) for fear of spilling it on the cloth, his head in the cup; his knife is to be sharp to cut his meat neatly; and his mouth is not to be too full when he eats.

"Not smacking thy lips, as commonly do hogs,
Nor gnawing the bones, as it were dogs;
Such rudeness abhor, such beastlings flee
At the table behave thyself mannerly."

"He is to keep his fingers clean by wiping them on a napkin; and before he drinks out of the common cup, he is to wipe his mouth, so that he may leave no grease on the cup. At the table, his tongue is not to walk; he is not to talk or stuff:

" 'Temper thy tongue and belly always,
For 'measure is treasure,' the porverb doth say.'

"He is not to pick his teeth at the table or spit too much. He is only to laugh moderately and is to learn as much good maners as he can for,

" 'Aristotle, the philosopher, this worthy saying writ: That inanners in a child are more requisite than playing on instruments and other vain pleasures; for virtuous manners is a most precious treasure."

It is interesting to note what Shakespeare was taught at school. Boys in Shakespeare's time were much like boys in our own time. In an old book, written in 1500, called "The Birched School Boy," we find these interesting remarks from a school boy's point of view:

"There the young scholar complains of the birching twiggings, so necessary, aparently, to learning; says he'd rather go twenty miles than rise at six on Monday morning and go to school; tells his master he's been milking ducks when playing traunt; gets 'peppered' for it and wishes his master were a hare and all his books dogs, that they might hunt him. Wouldn't he blow his horn!"

What did Shakespeare lean at school?

1. An A-B-C- book.
2. A catechism in English and Latin.
3. Latin grammar.
4. Latin reading.
5. Very little Greek.

No English was taught.

[Continued Friday]

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SHAKESPEARE FOR BOYS AND GIRLS.

By L. McB. White.

(Concluded from last issue.)

Shakespeare's boyhood and early manhood were spent in Stratford-upon-Avon. As Professor Furnival says: "Shakespeare, and his life as a Stratford lad, must be left to the fancy of every reader. . . . Taking the boy to be the father of the man, I see a square built yet little and active fellow, with ruddy cheeks and hazel eyes, a high forehead, and auburn hair as full of life . . . an egg is full of meat, impulsive, inquiring, sympathetic; up to any fun and daring; into scrapes and out of them with a laugh; making love to all the girls; a favorite wherever he goes—even with the prigs and fools he mocks—untroubled as yet with Hamlet Doubts; but in many a quiet time communing with the beauty of earth and sky around him, with the thoughts of men old in books; throwing himself with all his heart in all he does. At this time we may infer, too, with some certainty, that he noted the many rural scenes around him, took stock of the wild flowers and the birds, and learnt much of the lore of dogs and horses he displays in his works. His frequent references to sports, hawking, coursing and hunting, make us believe that he must have seen all of these frequently and probably indulged in them personally. His frequent references to boyish games seem to show that his childhood was a happy one. * * Of course, every impulsive young fellow falls in love; and, of course, the girl he does it with is older than himself. Who is there of us that has not gone through the process, probably many times? Young stupids we were, no doubt; so was Shakespeare. But, unluckily, he went further, and one day near Michaelmas, 1582, he of eighteen-and-a-half, and his Anne Hathaway of twenty-six, were married. Their oldest child, Susanna was born May 26, 1583.

Pretty soon after his marriage, Shakespeare went to the great city of London to seek his fortune.

It was in the year 1587, or very soon thereafter that William Shakespeare found himself in London. That year was a great year in England's history. Mary, Queen of Scots was beheaded for plotting against Queen Elizabeth. And defiance was hurled at Rome and Spain.. It was the year after that the Spaniards sent their great Armada to take England by storm; but instead, this great fleet, thanks to a great storm and Sir Francis Drake, was driven on the shores of Ireland and practically destroyed. It was a great victory for the English. Shakespeare's London was the London of Sir Walter Raleigh, the Earl of Leichester, Ben Jonson, Sir Francis Drake, and Lord Bacon. It was a great time in which to live.

England, now united for the first time, reached a higher intellectual level than ever before and the spirit of national honor and patrotism was never higher. To such a time, did Shakespeare arrive in London.

Almost immediately he began writing his great dramas, which were to make the English language revered and honored no less than the Greek, by all the nations of the earth.

His writing are noted for their wonderful portrayal of charactor, their magnificient descriptive passages. Their analysis of the workings of the human mind and heart. Such persons in his plays, as Rosalind, Portia, Ophelia, Lady Macbeth, Juliet, Cordelia, Richard, Hamlet, Lear, Othello, Macbeth, Bottom, Romeo, Falstaff, and many, many others have lingered long in the memory of those who know Shakespeare.

Some of his more famous plays are "Julius Caesar," "The Merchant of Venice," "Lear," "Othello," "Hamlet," "Romeo and Juliet," "All's Well that Ends Well," "The Tempest," "Macbeth," "Midsummer Night's Dreams," "As You Like It," and others. The plays of Shakespeare number thirty-seven, besides his sonnets and longer poems.

A few of the most famous of the quotations from Shakespears's writings follow:

Men at some time are masters of their fates:
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.
Cassius in Julius Caesar.

In the same play Cassius says to Brutus:

"Well, Brutus, thou art noble; yet, I see,
Thy honourable metal may be wrought
From that it is disposed; therefore, it is meet
That noble minds keep ever with their likes."

Antony says of Caesar, whom Brutus slew:

"Thou art the ruins of the noblest man
That ever lived in the tide of time.

The passage in this play of Julius Caesar, which all school boys learn, is Antony's speech over the dead body of Caesar in act 3, scene 2.

Other short quotations from this master poet are these:

"'Tis a common proof,
That lowliness is young ambition's ladder.
I wasted time, and now doth time waste me."
"To business that we love, we rise betimes
And go to it with delight."
"Let's take the instant by the forward top.
"What thou wilt
Thou must rather enforce it with thy smile,
Than have to do it with thy sword."
"'Tis said best men are moulded of their faults."
"An enterprise, when fairly once begun,
Should not be left till that ought is won."

And this last one, spoken by Portia in "The Merchant of Venice":

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesses h' n that gives, and 'm that takes:
'Tis mightie' in the mightiest: it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
It is an attribute to God himself
And the earthly power doth show likest God's
When mercy seasons justice."

Many other quotations could be given, but space forbids. My advice to the boys and girls who read this article to begin now to love the name of this greatest of all English poets and treasure away in their hearts and minds the gems of his writings.

BOOK REVIEWS

By LEE McBRIDE WHITE
Pastor Riverside Church, Jacksonville, Florida

"Good News for All Men," by J. W. Ham, D.D.

Louie D. Newton, Editor, *The Christian Index*, has this very fine word to say about Dr. Ham's book just published by our Sunday School Board:

> "This volume is refreshing in its content and delightful in its style. The sermon on 'Divine Poems' is rich in literary flavor. The sermon on 'The Certainties of Paul' is outstanding among the group in this volume in its interpretation of the great apostle's message. The sermon on 'The World's Greatest Need' and the sermon on 'Calvary' are searching messages which will touch and tender every heart."

Many books of sermons have been and are being published. This is another. And may there be many more. Preachers of this generation should speak to their generation through the printed word. I was attending the Southern Baptist Convetion at Houston. At breakfast one morning, I saw Dr. Truett at an adjoining table. I went over to pay my respects to him and wish him a "Good Morning." As we talked together, he said: "You young men in the ministry must write more about great Kingdom matters. Publish your sermons and write your convictions. Leadership will be developed in this way." I agreed with him.

This book by Dr. Ham is just such a book. One should not judge such a book from a literary point of view. The preacher had no time or perhaps the inclination to be literary. I am glad he wasn't. The fire of the spoken message is in the printed word. Its glow warms the heart and quickens the spirit. You will enjoy this book.

Published by Sunday School Board—$1.50. On sale at Baptist Book House, Baptist Building, Jacksonville, Florida.

"Christianity and Social Problems," by J. M. Price.

Many of us are interested in the practical application of the principles of Jesus to the problems of our complex modern life. Professor Price, Director, School of Religious Education, Southwestern Baptist Theological Seminary, has sought to do just that. One of the most vital things we need today in our educational life is to make a place for the consideration of the teachings of Jesus in the solution of these problems in society. Since Sociology is the study of the constitution, phenomena, and development of society, then our present day problems of health, recreation, immorality, crime, divorce, dependency, industrialism, government, and international relationships can not be approached for a solution except from the point of view of the application of the principles of Jesus in Christian leadership.

Published by Sunday School Board—$1.60. For sale at Baptist Book House, Baptist Building, Jacksonville, Florida.

* * *

A GREAT PREACHER

SOME VITAL QUESTIONS, by George W. Truett. Compiled and edited by Powhatan W. James. Published by William B. Eerdmans Publishing Company; 192 pages, $2.00.

This is the first collection of Dr. Truett's sermons to be published since his death in 1944. Here again we find some of the spiritual substance which made George Truett a great preacher; in the eyes of many, the greatest preacher of his time. Certainly he seemed inspired. He actually held audiences spellbound. The long sermon has become distasteful to modern congregations. George Truett was one of the few preachers who could talk steadily for an hour or an hour and 15 minutes and hold his audience to his theme.

"Some Vital Questions" contains 14 sermons. Perhaps the key question of this series is to be found in the seventh sermon: "What think ye of Christ?" It is the question that he was always asking, and it is the question that he lived. It was the compelling urge of his consecrated and devoted life.

No one could be in the presence of Truett five minutes without feeling the spiritual impact of his personality. There was a power in him, visible even in his silences, that could not be denied.

It is the purpose of the editor of this book to publish the sermons of this great Southern Baptist preacher in a series of volumes under the general title, "Truett Memorial Series." "Some Vital Questions" is Volume 1. The remaining volumes will be forthcoming. We shall welcome the appearance of each one.

These sermons should be read as one would listen to the voice of an inspired orator. The intention, the actual meaning, may be caught in the inflection of the speaker. You will find the written word less great in this case than the spoken word. Read these sermons, but do not attempt to analyze them from the point of view of exegesis. Dr. Truett was not a writer, he was not a scholar, minutely set to evaluate the text. He was rather the prophet. He knew with the knowledge of prophets that his duty was to win souls to Christ. He knew that if that could be accomplished in the individual, all would be well; life would at once have meaning and high destiny.

His greatest gift was the power to strike fire in the individual. In a way that was his own, as he stood in the First Baptist Church at Dallas, or as he preached in London, Stockholm, Paris, Berlin, Jerusalem, Atlanta or Washington, he was able to talk directly to each person who heard him. In his voice and in the genuine and honorable life behind it was his message.

To many, music sounds greatest on the organs of the cathedrals and churches throughout the world. Among all the stops in the organ, the one that seems to stir men most is the vox humana. The note in George Truett's preaching that compelled the individual attention was his very human tone, charged with spiritual meaning.

We shall continue to miss his presence and his leadership. He was a great and loyal Baptist, but more than that, he was brother to everyone, of whatever creed.—LEE McBRIDE WHITE, SR.

* * *

Jacksonville Journal
January 6, 1931

West Riverside Plans Lectures

Dr. Lee McBride White to Talk Child Psychology

The chairman of the study group of West Riverside P.-T. A. announces a series of lectures to be given by Dr. Lee McBride White on the general subject of child psychology. Dr. White will discuss the psychology of children from infancy to the beginning of adolescence.

Special topics are scheduled to include The New Parenthood, The Child's Inheritance from its Near Ancestry, The Child's Innate Equipment, The Child's Innate Response, How the Child's Habits are Formed, The Child's Development of Sensation and Perception, The Development of Memory in the Child, The Development of Imagination in the Child, The Development of Thinking Processes, and The Development of Expression and of Social Attitudes. The lectures will be given in the order named.

The lectures will be presented free of charge under the auspices of the West Riverside P.-T. A. for the benefit of its members, but classes will be open to any interested persons. The lectures will be given Tuesday of each week at 10:30 o'clock in the school auditorium, beginning January 13.

Jacksonville Journal
April 6 [illegible]

Dr White to Deliver Lecture at Lee High

Another in the series of lectures on Adolescent Psychology given by Dr. Lee McBride White at the Robert E. Lee High school, under the auspices of the P.-T. A. will be presented Tuesday at 3 o'clock at the school.

All mothers and others interested in the psychology of the adolescent are invited to attend this weekly series of lectures.

The Alabama Baptist

December 6, 1934

Dr. Lee McBride White of the West End Church, Birmingham, is not only a strong preacher of the gospel but he has won a reputation as a teacher of practical psychology. He has taught interesting and large classes in many of the churches in Birmingham and everywhere he is heard with benefit and especially by the mothers. For several nights he had a class of more than 300 in the Southside Church and all who attended his classes were loud in singing his praises as a teacher of practical psychology. We imagine that many people in our churches would be greatly profited by his lectures and especially all who are concerned with the rearing of children.

The Florida Times-Union

Bar Members to Hear Minister Talk Today

Members of the Jacksonville Bar Association today will hear an address by a prominent member of the Jacksonville ministry.

Dr. Lee McBride White, pastor of the Riverside Baptist Church, will address the association at its monthly luncheon meeting today at 1 o'clock on the Mayflower hotel roof.

The minister's subject will be "The Educated Man Looks at the World."

JACKSONVILLE, FLORIDA,

THURSDAY, JUNE 11, 1931.

Dr. White Is Club Speaker

Intelligence Is Cure for All Problems, Says Pastor.

"Intelligence is the one solution for all problems," Dr. Lee McBride White, pastor of the Riverside Baptist Church, told a large number of members and guests of the American Legion Luncheon Club yesterday.

Dr. White was the principal speaker to address the meeting, conducted in the Legion Home on West Church Street by Chairman R. W. Hunter. "Psychology" was the pastor's subject.

"There are two fears inherited by every persons; one is the fear of falling and the other is the fear of a loud noise," Dr. White said.

Speaking of crime and the psychological effect of environment on youth, Dr. White said: "Nine-tenths of crime is the result of criminal environment."

Entertainment closing the session was furnished by Frankie Calhoun and Earle Evans of the Bagaley Dramatic School. Mrs. Irene Lake played the accompaniment for the comedy skits they presented.

JACKSONVILLE, FLORIDA,

TUESDAY, JUNE 30, 1931.

Open Mind Is Education Sign Says Minister

Dr. Lee McBride White Is Speaker at Luncheon of Bar Association.

The educated man looks at the world with an open mind, with a mind that is free from bias and intolerance, Dr. Lee McBride White, pastor of the Riverside Baptist Church, declared yesterday at the monthly meeting of the Jacksonville Bar Association. The luncheon was held at the Mayflower hotel.

The speaker said that in this age of changes an educated man is the only one who can appreciate living today. He commended members of the bar and declared that they are part of the group which keeps abreast of the times.

Has Unbiased Mind.

He cited what he considered the clash between religion and science and pointed to two phases of life that the two fields, he said, covered. "A sense of social responsibility has come from Christianity, and science has taught us to consider what is good for our neighbor. The educated man looks at both religion and science with an unbiased mind," he declared.

Dr. White called attention to a number of popular opinions which are widely accepted and which he declared are false. He declared that there will be no progress in the world until the educated man re-examines his opinions. He pointed out, in closing, that all processes of life are in a state of flux, and that despite the economic depression, there is a lot to interest those with education.

Atlantan Is Guest.

Robert C. Alston, visiting attorney from Atlanta, was a guest at the luncheon, and spoke briefly following Dr. White's talk. Mr. Alston was the principal speaker at a bar association meeting a few months ago.

The two speakers were introduced at the meeting by Gov Hutchinson, president of the local group.

Three new members were taken into the association during the meeting. The applications for membership of J. O. Jackson, Mabry A. Carlton and John W. Williams were approved by the body.

Miss Margaret McCall offered two vocal selections for the entertainment of the bar association members during the luncheon. She was accompanied by Miss Madge Dickinson.

JACKSONVILLE, FLORIDA, FRIDAY, JUNE 12, 1931.

"Ye Shall be My Witnesses," Acts 1:8

Florida Baptist Witness

ORGAN OF THE BAPTISTS OF FLORIDA

VOL. XLIV JACKSONVILLE, FLORIDA, SEPTEMBER 17, 1931 No. 36

The Power of An Idea

By Lee McBride White, D. D.

Woodrow Wilson was asked one day to des ribe his type of mind. He replied: "I have a one-track mind." He said he also was a fighter, that was descended from Coventer stock and that he would fight for the League of Nations. We recall that he did just that. He died in that battle.

These folks with one-track minds have been called "cranks." But they are the people who put things across. The idea possesses them; the power of the idea compells them.

Disraeli, one-time prime minister of Great Britain, said this:

"A man can have anything he wants in this world if he wants it badly enough."

What makes this so?

It is simply this. Such a person possessed by such an idea actually believes that what he is doing is of great importance. His faith in his idea is infectious. He influences all those he contacts. They catch his spirit. The power of his idea clothed in his enthusiasm commands attention and success.

Years ago, one of the great platform men of America was Russell Conwell, of Philadelphia. He had a great lecture, Acres of Diamonds. That lecture influenced the lives literally of millions of people. He made $3,000,000 from that one lecture and with this money built Temple University in Philadelphia.

Continued on Page 5.

The Power of An Idea

Continued From Page 1.

What was the compelling idea in that lecture? It was' The reason why most men fail is that they do not take advantage of the opportunities where they are, but are always dreaming that success is somewhere else. Isn't that human nature for you!

To illustrate this thought, Dr. Conwell told the story of a man who lived in Africa. How he could not make a living where he was. So he decided to sell his place at great sacrifice, move away, and start all over again. He did so. Some years afterwrds, he came back to see the old home place. To his utter amazement, he found a beautiful home, lovely grounds, a veritable fairyland of trees and flowers.

He inquired how all this came about. He was told that the man who bought the place, determined to find out what there was in it. He dug down where he was and discovered a rich diamond mine.

Dig down where you are. Use what you have. Improve these possessions already under your control.

A lady with her husband heard this lecture of Dr. Conwell's: She said to this husband of hers:

"That's a great idea. I believe I'll do that very thing."

He laughed at her. But she was possessed by the power of this idea.

She set her mind to work. That was in the days when the back of a lady's evening gown had to be hooked up with a thousand hooks, much to the disgust of the husband, who had to do the hooking. Hearing her husband rather luridly paying his respects to those hooks, she conceived the idea of the snap button.

In a year or two, she was taking that same husband of hers to Europe with her in her private yacht, although it would have served him right if she had left him home.

Dig down where you are. Let the power of an idea possess your mind!—Reprint from Jacksonville Journal.

November 26, 1931

THE PSYCHOLOGY OF PRAYER

An Illustration of the Results of Prayer

Lee McBride White, D. D.

In this fact: the value of prayer must not be judged in terms of what we get in outward things, but rather of its influence in the forming of character. There is a difference sensed rather than reasoned out between the man that prays and the man who doesn't. When we begin to compare men, we find actually little difference in them. We are, however, agreed with the observation that the carpenter made to Dr. William James, of Harvard.

Dr. James had employed the carpenter to repair his porch. Like Ralph Waldo Emerson who always enjoyed talking with the simple, honest, and sincere people, who were his neighbors, Dr. James never passed up an opportunity to learn something from the fine, hardy men who earned their living by the skill of their hands.

On this occasion, Dr. James asked the carpenter this question:

"What do you think about folks, anyway?"

"Well," replied the man, "there isn't much difference, Dr. James, in folks, but what difference there is, is important."

Indeed, it's true. Therein lies the difference in Christians—and prayer makes the difference very noticeable.

We must bear in mind that the spiritual side of our nature must have training, as any other side of ourselves needs definite and constant training. Prayer is the process by which the soul is trained. Prayer is the school of the spiritual life. To many, prayer was a part of their experience in childhood and youth, but now in their maturity, they have put aside this, as they have other childhood disciplines. Great numbers of people never get further along in their education than high school. They forget that education is a continuing process, whether one has the money to go to college or not.

So it is with prayer in the life of great numbers of people—Christian people, too. Prayer should not only be the school of the spirit, but the college and the university of the soul, and a continuing discipline and training all through life. It is God that makes the difference in our life.

We recall the experience of Gordon, of Khartum. An eye witness at Khartum wrote of the influence of Gordon upon the people:

"It is wonderful that one man should have such influence over 200,000 people. Numbers of women flock here every day to ask him to touch their children to cure them. They call him the Father and the Saviour of the Sudan. How one man could dare to attempt his task I wonder. One day of his work and bother would kill another man, yet he is so cheerful at breakfast, lunch and dinner, but I know he suffers fearfully from low spirits. I hear him walking up and down his room all night (it is next to mine). It is only his great piety carries him through."

Gordon explained this secret of his great power with the people in these words:

"I would give my life for these poor people of the Sudan. How can I help feeling for them? All the time I was there I used to pray that God would lay on me the burden of their sins, and crush me with it instead of these poor sheep."

This great soul, when he occupied Khartum, said:

"I come without soldiers, but with God on my side to redress the evils of this land. I will not fight with any weapons but justice."

In one of his books, these words were found underscored: "Pray for me, my friends, who have not strength to pray."

It is not a pulpit platitude, but a fact in experience, a psychological fact, if you please, that Gordon's life, apart from prayer, could not have been what it was.

We believe that prayer has helped man to look upward and behold the unseen and the eternal. This is indeed his true glory.

KNOW YOURSELF

The Key to Happiness

—BY LEE McBRIDE WHITE, D. D.—

IT IS BECOMING a well established fact in our thinking today that a "happy growing state" is the cultivating an interest in varied and significant activities and the development of social-mindedness. So speaks Ethel Cotton in her remarkable book, Keeping Mentally Fit.

Dr. White

This is the key to happiness.

You should also know that no single interest will give you entire satisfaction. The evidence of a growing mind is that it will move from one interest to the other. This is a result, of course, of the mind becoming more alert and intellectually curious.

You can learn very easily to be satisfied with yourself, with your successes, but that is proof that you have already begun to die from the top.

An old African chieftain was being read to one day. In a very few minutes he was asleep.

"Why did you go to sleep?" he was asked. He drowily stirred himself.

"Oh," he replied, "ideas always did make me sleepy."

Indeed, ideas do make many people sleepy. They act as an anaesthetic. How often I have heard people say that "just let me get a book in the evening and make myself comfortable and I can go right to sleep." There are many ways in which we can make our interests varied. One is conversation.

George Dorsey in his book, Why We Behave Like Human Beings, very well says:

"Without speech as an organized tool of exchanging, acquiring and transmitting experiences, human culture is inconceivable."

We have certainly lost the art of conversation these days. You sit in a group that has met casually and the conversation goes along in circles. Nothing definite except the platitudes of the day, the weath, all the other inane subjects people usually talk about.

Think for a moment that common courtesy demands that you express yourself. It is all right to be a good listener, but just to be a "good listener" is not exactly fair to the others who are doing their best to keep things going. You may also be doing yourself an injury. Your friends may think that you are rather dull or they may think that you are simply unfriendly, and do not care to express yourself. Rather high hat!

A great many people do not care to invite their friends in for an evening unless one of two amusements can be indulged in—dancing and playing cards. Somehow, people by the score are afraid to attempt any other diversions and are therefore afraid to invite their friends in because the friends might be bored by just a friendly discussion of vital subjects. You try it, anyway. You will discover that they do like it. Where the discussion is lively and animated, there will be silences that will be creative, that will be alive with thought.

By playing this sort of a game, we are sharpening our wits. We are tossing ideas to and fro. This develops mental alertness.

Your guests will leave your home refreshed and happy. And you will be happy because you have made them happy.

Jacksonville Journal
September 24, 1932

Innovator

Rev. Lee M. White in costume for production of the oratorio "Esther", produced in 1924 at First Baptist Church, Kinston. Mrs. White was musical director.

SOMETHING NEW

For the first time in the history of The Chester News, it is today carrying a paid advertisement for a church, the First Baptist Church, calling the attention of the public to the services to be held Sunday.

This plan has been adopted by a number of churches throughout the country and from press dispatches the churches have come to the conclusion that money spent for newspaper space is wisely spent. It is the desire of every church to get the people to come out and one way to get them out is to let them know what is going to be done at the church when they get there.

The First Baptist Church

invites the people of the county to be present Sunday morning at eleven o'clock. Subject: "The need of a great Revival in Chester County." The pastor, Mr. White, will preach.

At the evening service at a union meeting, Dr. J. L. White will preach on "Paul's Conception of Christ."

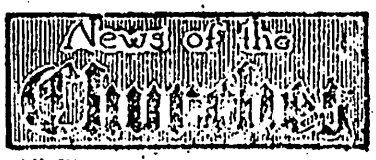
Service at eight o'clock. Come. You will be welcome.

Riverside Church

As already noted in The Witness, a great work is in progress at the Riverside Baptist Church, of which Rev. Lee McBride White is the beloved pastor. Dr. C. J. Rousseaus, pastor of the First Church, Pensacola, has been assisting Pastor White in a meeting which assumed fine proportions. Of course its objective was the salvation of the lost, but the matter of Stewardship and Finance was stressed in a way not usual on such occasions. As everybody knows, the Riverside Church has recently been in a great building campaign and the end is not yet. They have erected the first unit if their plant in the nature of a fine auditorium at a cost of something like $200,000. It is unique in its structure and stands out in the matter of architecture as being different from what we usually see and hence is tremendously impressive.

The meeting came to a close on last Sunday. At the 11 o'clock service what was termed the Every Member Canvass was made. The business men of the City had given much attention to this matter. They found that in order to care for the work as it should be done they would need to raise about $750 per week. This cares for pastoral support, current expenses, missions, insurance, interest, and the curtailment of the indebtedness on the building. They secured 65 or 70 percent of this amount on the first round. This was a remarkable showing. Not all of the members were present, and doubtless many of those who were present had to take the matter under advisement before making their subscription, and we judge there will be little or no trouble in rounding up the amount. It is a great work that is being done out there. The membership is made up of a fine class of people, among them staunch business men of means and ability, and of course they are going to take care of the work. Pastor White is greatly beloved and about as happy as a mortal can be on these mundane shores.

The Kinston (NC) Free Press
September 24, 1921



All Kinston churches are hospitable institutions. The public is invited to every service. Interesting programs are offered for practically all for the services tomorrow. Strangers in the city will be welcomed. Many denominations are represented in the city. Announcements of a number of the pastors are listed here.

BAPTIST.

First Baptist Church, Gordon and McLewean streets. Rev. Leo McB. White pastor.

The following hours will be observed for the services at this church Sunday:

Sunday school at 9:45 a. m. Classes for every one.

Morning worship at 11 o'clock.

Evening service at 7:30.

A great testimony service will be held at 3:30 in the afternoon, to which the public is invited; 500 Christian men from Goldsboro are coming over for this service. This, no doubt, will be the most unique and remarkable religious service ever held in Kinston and Lenoir County.

Special music by the two large choirs, composed of 200 voices. This music will be under the direction of E. L. Wolslagel.

Jacksonville Journal
April 6, 1931

PLAY IS READ AT JAX CHURCH

Unusual Service Is Given at Riverside Baptist

Mary of Magdala, a story by George Creel was presented last night at the Riverside Baptist church.

In the dramatized presentation Mary Magdalene was portrayed by Mrs. Gardner Beckett. Phillip Devlin represented Pontius Pilate and Dr. Lee McBride White, pastor, was Marcellus Ennius, a Roman soldier.

The prologue was read by Judge Burton Barrs. Characters were in costume and the platform represented a scene in a Roman palace.

The theme of the story was based upon the conversion of Mary Magdalene, who was loved by Pontius Pilate. Pilate was stirred to jealousy, when Mary would have nothing more to do with him, so when she came to him on the day of crucifixion to ask that Jesus be given his life, Pilate refused her and thereupon released Barabbas, the thief, and Jesus was crucified.

Ministering in Riverside Church

Riverside Baptist Church

Jacksonville, Fla.
June 8th, 1928.

Mr. Addison Mizner,
Palm Beach, Fla.

My dear Mr. Mizner:

As I am sitting here in the Church that you designed, I am very grateful to our Heavenly Father for the opportunity to minister in it to the hundreds and the thousands who have worshipped here. The atmosphere and setting inspire the soul to worship the God who made it in "His own image." It is a glorious privilege in these days of utter materialism for anyone to have in this church a place of sanctuary where one may retire from the strain of the world full of the "problems of sin and pain and the passions that lead to crime," and rest one's soul in the thought of the God revealed in Jesus Christ - the God who is so compassionate and long suffering and who by His mighty power hath loosed us from our sins in His own blood. Every morning and evening and throughout the whole day I thank Him for the opportunity to preach His Holy Word in the pulpit of this church.

When I enter it I am reminded of the experience of Moses as he stood before the burning bush when the Lord said unto him: "Remove thy shoes from off thy feet, for thou art standing on holy ground." Hundreds have been brought to Christ in the services and scarcely a Sunday passes but others give their hearts to Christ our Saviour.

I have had the pleasure of meeting you only once. I wish I knew you better. Of this I am sure. You will never create other designs of architecture that will enrich the life as much as the architectural designs in this church. You have struck the spiritual note here, and the spiritual is the final note of life. Sir Christopher Wren in his St. Paul's Cathedral made no more ennobling contribution to the enrichment of England's character than you have made in your contribution to religion in Riverside Baptist Church.

Our people and I are grateful to you beyond words. When I think of what you have done, I recall those immortal lines of Horace: "Monumentum aere perennius."

I have learned recently that you have not enjoyed the best of health. I am praying for your immediate recovery.

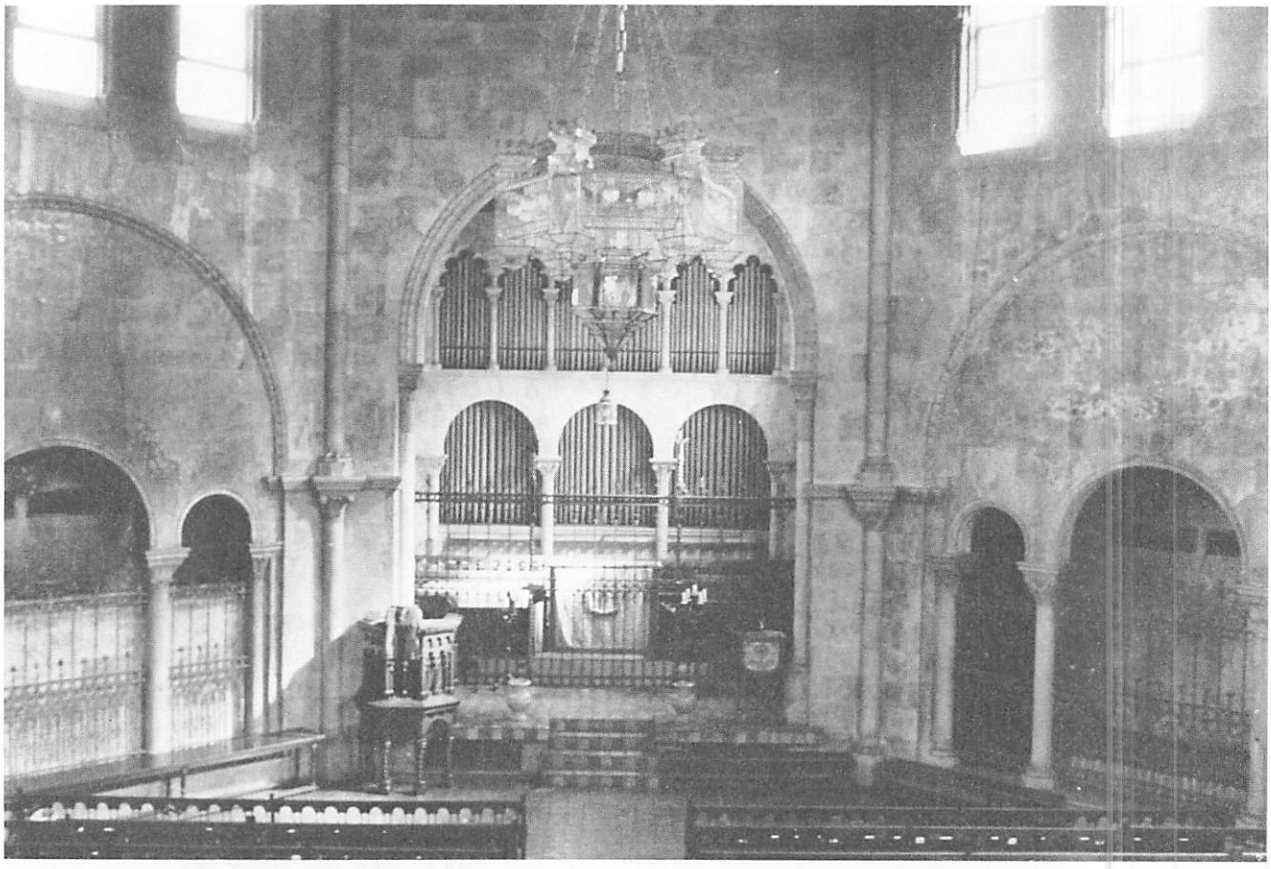
With best wishes for your continued success, I am,

Yours respectfully,

Lee McB. White

Lee McB. White

Addison Mizner



During Morning Worship Service The Sunlight Pours Across The Choir And Altar

THE FLORIDA TIMES-UNION

JACKSONVILLE, FLORIDA, TUESDAY, JANUARY 26, 1926.

NEW RELIGIOUS EDIFICE OF JACKSONVILLE

Cornerstone of Riverside Baptist church was laid yesterday with impressive ceremonies. Inset shows the cornerstone. Plans for the building were laid by the late pastor, Dr. William A. Waldo, and carried to successful completion by Dr. Lee McB. White, present pastor of the church.

Cornerstone Of Riverside Church Laid

Mayor Expresses Himself Proud of Jacksonville Houses of Worship.

DR. TRUETT MAKES INSPIRING TALK

Tribute Paid Late Dr. Waldo By Dr. White, Present Pastor.

Deeply impressive services and a large attendance marked the laying of the cornerstone of the Riverside Baptist church on Park street yesterday afternoon. Prominent members of the Baptist clergy of the city, as well as other local ministers, and city officials were present. Every seat was filled and late comers stood in the rear of the new edifice throughout the service.

Dr. Lee McB. White, pastor of the church, officiated. Mayor John T. Alsop, Jr., delivered an address of congratulation on the erection of the church. The mayor said: "I wish to extend my deepest congratulations and felicitations on the dedication of this magnificient church. While I often talk of the great skyscrapers and hotels of our great city, I never neglect to tell visitors that we have spent nearly three million dollars, in the past few years in building new churches and for additions to our churches. Instead of the old slogan, 'competition is the life of trade,' we now have this slogan for Jacksonville, 'co-operation is the life of trade.'"

Mayor Alsop's address was followed by a selection by the church quartet and a prayer and reading from Scripture by Dr. S. B. Rogers, secretary of the Baptist state mission board.

Tribute To Waldo.

Dr. White then paid tribute to the late Dr. William A. Waldo, who first laid plans for the new building during his pastorship two years ago. Construction was begun in July, 1924, but Dr. Waldo did not live to see the building get far under way. Mrs. Waldo, his widow, was present at the service.

Dr. White then introduced Dr. George W. Truett, pastor of the First Baptist church of Dallas, Tex., who delivered the first sermon to be preached in the new building.

"From the beginning of this building enterprise and even before, my heart and prayers have been with this congregation unceasingly," Dr. Truett began, "and I wish to congratulate the church body, the building committee and the trustees on this building. I do not know in all the Southland a church quite so remarkable as this gem of architecture."

Dr. Truett took as the text of his sermon a quotation from Paul, "They first gave themselves to the Lord."

Dr. Truett's Remarks.

"There are no secularities in the right kind of Christian life," he declared. "Every man, no matter what his station in life must follow the words of Paul and give himself to the Lord, unreservedly, unstintedly." With forceful words, Dr. Truett warned against superficialities and self-centeredness.

"It is not necesary for a church to have a large congregation or large financial resources. Love of money is the root of every kind of evil. The primary prerequisite to make the church victorious is to put Christ's cause first!"

At the conclusion of the sermon, brief addresses were made by Dr. L. E. McNair, pastor of the First Presbyterian church, Dr. W. L. C. Mahon, pastor of the Main Street Baptist church, Dr. Len G. Broughton, pastor of the First Baptist church and Dr. W. A. Moses, head of the City Ministerial Alliance.

Then Dr. White and Dr. H. Marshall Taylor, chairman of the building committee, placed the church records in a copper box which was later laid beneath the cornerstone.

The congregation then proceeded to the steps of the church and the cornerstone was wedged into place. The service was concluded with the singing of the doxology.

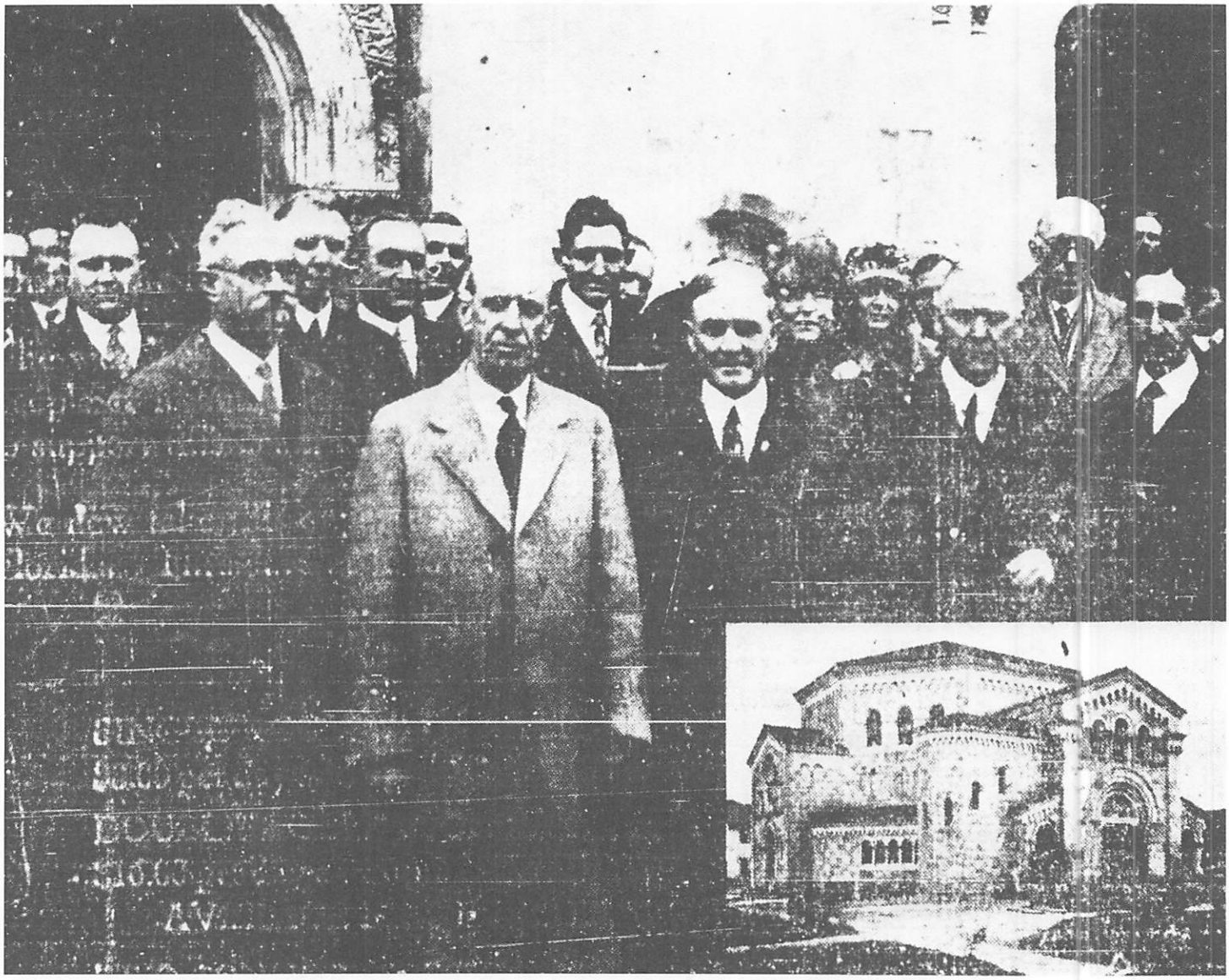
The building committee of the church is composed of Dr. H. Marshall Taylor, J. H. Pace, E. H. Bacon, Dr. S. B. Rogers and Wilkie Schell.

JACKSONVILLE JOURNAL

JACKSONVILLE JOURNAL, JACKSONVILLE, FLA., TUESDAY AFTERNOON, JANUARY 26, 1926.

PROMINENT MEN AT CORNERSTONE LAYING

Pastors of many Jacksonville churches attended the ceremonies incident to the laying of the cornerstone of the new Riverside Baptist Church yesterday afternoon. The above picture shows some of those in attendance. From left to right, Dr. W. L. C. Mahon, pastor Main street Baptist Church; Mayor John T. Alsop, Jr., Dr. W. A. Myres, President of the Ministerial Alliance; Dr. L. E. McNair, Pastor of the First Presbyterian Church; Dr. George W. Truett, pastor First Baptist Church, Dallas, Tex., Dr. Len G. Broughton, pastor First Baptist Church, and Rev. Lee McB. White, pastor of the Riverside Baptist.



RIVERSIDE CHURCH LAYS CORNERSTONE

From time to time we have been writing about the fine work at the Riverside Baptist church at Jacksonville. Among the newer churches in the state there are none that occupy a more strategic position. Riverside is regarded as the best residential section of the city It has now come to pass that a large proportion of the population lives on the south side of the divide. There are magnificent streets, many beautiful homes and it goes without saying that the people are of an excellent class. Years ago, our Baptist people were wise enough to locate a church on the corner of Oak and King, perhaps the most strategic center in that fine section. The church has had fine pastors from time to time, and all of them have done faithful work. Like other new enterprises of the kind, the progress has been slow and only in recent years has the church come into its own. Four or five years ago, Dr. William A. Waldo, now of blessed memory, was called to the pastorate and he wrought eminently well until the time of his home-going. He it was who conceived the idea of a great new church building on that fine corner. He pioneered, secured the plans and saw the work begun but was then transplanted. For a time the church was without a pastor, but some months ago, Dr. Lee McBride White, of North Carolina, came to be the Under Shepard of the flock. Meanwhile, the work was progressing and now the great building is nearing completion.

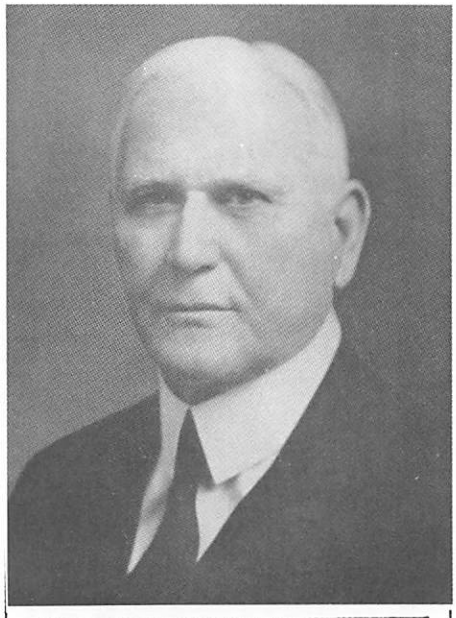
Last Monday afternoon was an auspicious occasion for this church. It was the time appointed for the laying of the cornerstone. Our readers understand just what this means. Dr. Truett was passings through the city, en-route from Tampa to Texas, and Dr. White and his church were fortunate enough to intercept him for this occasion. The weather was uncomfortable but the enthusiasm of the people was in no wise dampened. A fine congregation had assembled, not only of their own people but from every part of the city. Ample arrangements had been made and a well ordered program had been provided. Of course, Pastor White presided. Dr. S. B. Rogers, a member of this church and of the building committee, read the Scriptures and led the people in prayer. Dr. Truett was the principal speaker. He gave his hearers a fine sermon from the text "They first gave themselves unto the Lord." As is always the case, Dr. Truett was heard with rapt attention. After the sermon congratulations were brought, not only by the Baptist pastors but by the pastors of other denominations and withal, it was a most enjoyable hour. Sweet music was rendered by a select choir. At the conclusion of the service, as is customary, a goodly number of articles were deposited within the cornerstone, among them, the photograph of the pastor, a list of the membership, the Bible of the former pastor, a copy of The Baptist Witness, and perhaps other articles which we do not recall.

Ere many more weeks and moths have passed, the building in its entirety will be completed and will be a monument to the untiring efforts of the people. Ample facilities will be afforded for the great work necessary to be done, in that locality. Later on, other equipment will be aded, such as a fine Sunday school building and perhaps others. It's a great opportunity that Pastor White and his good people have before them.

Jacksonville Journal
January 25, 1926

DR. TRUETT

Dr. George W. Truett, pastor of the First Baptist Church of Dallas, Tex., who arrived in Jacksonville this morning from Tampa to speak at the cornerstone laying of the new Riverside Baptist Church, of which Dr. Lee McB. White is pastor.



At 4 o'clock this afternoon the cornerstone of the new Riverside Baptist church at King and Park streets will be laid, and it is expected that a large crowd of people, including clergymen and city officials, will attend.

Dr. George W. Truett, pastor of the First Baptist church of Dallas, Tex., who arrived here from Tampa this morning, will be the principal speaker. Others to take part in the elaborate ceremonies will be Mayor John T. Alsop, Jr.; Dr. Len G. Broughton, pastor of the First Baptist Church of Jacksonville, and Dr. S. B. Rogers, secretary of the Baptist State Mission Board.

While here Dr. Truett will stop at the Hotel Windsor, and will be entertained at a luncheon at the San Jose hotel by the building committee, deacons, and board trustees of the new church.

To the People of the

Riverside Baptist Church

We Extend

Our Sincere Congratulations

卐卐卐卐卐卐

You have built more beautiful than even you think. Each of you must have given something of your very best to its completion; this must be so, for more impressive than its Beauty is the feeling of compelling Reverence while within its walls.

We congratulate Addison Mizner, the designer and Bruce Kitchell, the Architect, they have given you a Masterpiece.

WE CATER TO CHURCH WORK

Millwork—Sash—Doors—Glazing and Church Furniture By

卐卐卐卐卐卐

Schell-Sasse Manufacturing Company

JACKSONVILLE, FLORIDA

THE FLORIDA TIMES-UNION
JACKSONVILLE, FLORIDA, SATURDAY, APRIL 3, 1926.

FIRST SERVICES AT RIVERSIDE BAPTIST TO BE HELD EASTER

Beautiful New Edifice Will Have Special Musical Program in Keeping With the Day at First Church Service — Rev. Lee McB. White, Pastor to Preach His Opening Sermon on The Garden and the Tomb.

First services to be conducted in the beautiful new edifice of the Riverside Baptist church of Jacksonville, which has just recently been completed, and which stands at the intersection of Park and King streets, as one of the most picturesquely beautiful buildings in the state, will be held Sunday morning.

Rev. Lee McB. White, pastor, will preach the first sermon. His subject will be The Garden and the Tomb. In addition to the sermon, a special program of music has been arranged, both for the morning and evening services. The latter meeting will be given over entirely to a musical program, in keeping with the significance of the day, and which will be featured by selections upon the fine Skinner organ, a gift to the new church by Simon Williams, prominent member of the congregation, who made the present as a memorial to his late father-in-law, E. O. Painter. The full program will be found at the end of this story.

The new building of the Riverside Baptist church is an example of Spanish architecture, developed about the ninth century, according to Rev. White, when Christians in that country were first given their freedom to worship. After years of secret meetings in cellars and dungeons, and finally awarded the right to erect churches and worship as they saw fit, the Christians felt that nothing could be too good or too beautiful and this particular type of architecture was developed, Rev. White said. The building was designed by Addison Mizner and the plans were drawn up by Bruce Ketchell, Mr. Mizner's associate. Mr. Mizner's services were given to the church without charge, Rev. White explained.

Showplace of City.

The Riverside Baptist church can rightly be called one of the showplaces of Jacksonville. There are a score of features about its construction and the materials that went into it which are of unusual interest. For example, the red tile used in flooring the aisles and vestibules is said to be 300 years old—taken from a magnificent old castle in Spain, which was erected in the seventeeth century. The communion table is a replica of the table seen in the world-famed picture The Last Supper. It is eighteen feet in length.

Mr. Mizner planned the lighting effect of the auditorium, which is the same as that in Napoleon's tomb. Upon entering the church, one is immediately concious of a pleasant, daylight blue, while over the organ, about the windows and ceiling a rich and golden glow is evident. The effect was obtained only after careful study by the noted designer.

The ceilings are done in varied colors, treated by a special process to give the appearance of age. Every intricate detail was painstakingly planned and carefully executed.

The Riverside Baptist church was organized in the summer of 1908, and the building at that time was located at the corner of Park and Margaret streets. Rev. T. F. Hendon was the first pastor and seryed for about three years.

On October 21, 1908, the Woman's Missionary Society was organized with ten members upon its roll. Mrs. John Rowe was the first president of the society, which has experienced steady growth since its inception.

Second Pastor.

Rev. C. T. Collier was the second pastor, serving from 1911 until the fall of 1914. It was during this time that plans were first made and a new church erected at the present site—Park and King streets. The following members of the congregation served upon the building committee: J. A. Newsom, H. S. Winters, Fred Durant, Carl Lamb and Rev. Collins. The first services to be held in this building were conducted in August of 1915.

Church work was beginning to move forward successfully about this time. Some of the members who figurde prominently in its functions were Mr. and Mrs. E. M. Dixon, Mr. and Mrs. H. S. Winters and Mrs. F. W. Butler. The church was considerably strengthened, too, at this period by the addition to its congregation of Dr. and Mrs. S. B. Rodgers, who came from Gainesville, Dr. Rodgers to be nearer headquarters of his work as secretary of the Baptist State Board of Missions. It was Mrs. Rodgers who introduced circle plan into the missionary society.

Rev. Collins accepted a call to the Baptist church at DeLand, and the church called the late Dr. Julian S. Rodgers to fill the vacancy. Dr. Rodgers served from January 1915 until the spring of 1918, and was succeeded by Dr. W. P. Hines, who held the pastorate until 1920. Dr. R. L. Baker was the next to assume the duties of the Riverside Baptist pulpit. He resigned the post in 1922.

Successful Pastorate.

The late Dr. William A. Waldo took up his most successful pastorate in November of 1922, and continued his work until his death on September 12, 1924. During the twenty-two months he served, 185 members were added to the church, and it was during his time that plans were first made for the erection of the church which the Riverside Baptist congregation enters Sunday morning. Actual construction was started on the church in July 1924, two months before Dr. Waldo's death.

Despite the fact that the church was pastorless for almost two years — until the arrival of Dr. White—progress on the church building went steadily ahead.

WILL PREACH FIRST SERMON

The Rev. Lee McB. White, pastor of the Riverside Baptist church, will give his first sermon in the new church Easter Sunday morning. The Rev. White was appointed pastor following the death of Dr. Waldo.

Dr. White preached his first sermon to the Riverside Baptist congregation September 6, 1925, coming here from Kinston, N. C. Under the able leadership of Dr. White, the church has made rapid strides forward and its membership has increased by more than a hundred. Dr. White was at one time instructer in language and literature at Cornell, where he himself was formerly a student. Dr. White also studied at Wake Forest and the Southern Baptist Theological Seminary. He has been identified with many important movements of the Baptist church, noteworthy among these being the direction of the $750,000 rebuilding campaign for Meredith college, in North Carolina.

With Dr. White at the helm of the of the good Riverside Baptist ship, the building program was pushed to completion—in time to hold the celebration for the laying of the cornerstone January 25, 1926. Dr. George W. Truett, of Dallas, Texas, was the principal speaker on that occasion.

Opening Services

Easter Sunday

A cordial invitation is extended to the public to worship in the new church building Sunday.

Special Easter music at both services. Morning, 11 o'clock; evening, 8 o'clock.

Anthem—Hosanna, by Granier.

Solo—Christ Has Opened Paradise, by Hawley.

—Mrs. Bryan Jennings.

At the evening hour a Cantata—Death and Life, by Shelley—will be rendered by the quartet.

Mrs. Kingsbury Norton, organist-director; Mrs. Fred Howey, soprano; Mrs. William Greenleaf, contralto; Mr. Edgar Jett, tenor; Mr. Eordyce Waldo, bass.

Rev. Mr. White's topics for the services:

Morning—The Garden and the Tomb.

Evening—The Opportunity of the Church.

Riverside Baptist Church

REV. LEE McBRIDE WHITE, Minister

Jacksonville Journal
April 3, 1926

The Jacksonville Journal

Nov. 11, 1976

FLAMBOYANT ATHEIST DESIGNED LANDMARK CHURCH FOR FREE

By DICK BUSSARD
Journal City Editor

One of the most imposing structures in Jacksonville is the Riverside Baptist Church at 2650 Park St.

It looks like it would be more at home in Rome or Athens. And this isn't too far from wrong because the church was built during the great Florida boom of the mid-1920s which was dominated by a Mediterannean style of architecture.

The architect most responsible for this preponderance of Mediterranean architecture in Florida was Addison Mizner, a flamboyant extrovert with a devilish sense of humor.

Mizner was best known in South Florida where most of the boom action was taking place. He designed many of the elegant and sometimes gaudy homes and buildings in Palm Beach and Boca Raton for the new rich.

Although his influence was greatly felt here in such developments as San Jose, San Marco, Avondale and Venetia, he designed only one building here -- the Riverside Baptist Church.

And Mizner designed it free of charge.

There are several theories about why this highly successful architect whould take on such an ambitious project as the Riverside church for free.

He had no particular interest in Jacksonville and no particular interest in religion. In fact, he was a self-proclaimed atheist. So why design a church for free?

One story is that Mizner made a death-bed promise to his mother, a devout Christian, to build a church in her memory.

Another, somewhat similar version quotes from a letter that he wrote to his brother, Rev. Henry Mizner, that he and another brother, Wilson, had decided "that the best thing to do would be to build a cathedral of the Madonna in memory of Mamma Mizner."

The most interesting theory, one expressed by the ageless dean of Florida architects, Mellen Greeley of Jacksonville, is that Mizner designed the church with tongue-in-cheek.

Not only did Mizner break away from the traditional Baptist architecture, it was felt by many that the church he designed looked more like a Catholic Church than a Baptist. His design included figures of nuns, monks, saints and even goats.

Could it have been his subtle sense of humor at work? The answer to that may never be known.

Following World War I, there was a surge of new wealth that brought about a desire for "instant culture" to go along with that wealth. Mizner was quick to recognize what so many of the new wealthy wanted and he gave them all they asked for. He imitated the elegance of the Old World Romanesque, Byzantine and Spanish architecture.

One of the legends surrounding Mizner is that while serving as ambassador to Guatemala, he was involved in the removal of relics from monasteries and burial grounds to use in Spanish-style mansions he was designing in Florida.

While this may not be true, he spared no expense in decorating the Riverside church. The red and aqua tile on the floor is from a 13th century cathedral in Spain.

The octagon-shaped building is made of limestone blocks and the roof is red tile. Spanish time is used extensively and the exterior walls are stucco.

The building is shaped like a Greek cross with rooms extending from the four sides of the octagon-shaped nave. The ceiling is three-stories high.

It is said that Navy pilots used the Greek cross shape as a landmark during World Warr II training.

Mizner is supposed to have visited the site of the church every day for a week, sitting long hours on a crate on the empty lot to study the effects of the sunlight and shadows. The results of this study are still evident.

At the time of the morning worship service, sunlight pours through amber stained glass windows and bathes the choir loft and altar in light. In the late afternoon, blue light streams through other stained glass windows on the opposite side.

Work started in July 1924 and before long the church had a major controversy on its hands. For some, the dramatic style was too much a break from tradition, and they left the Riverside church.

The congregation that remained also found some of Mizners plans a little too much. For example, Mizner designed niches on the outside of the church and had statues of the apostles sent from Italy to be placed there. Church members protested and the statues were never placed in their niches but were instead buried on the church grounds.

When the cornerstone was laid on the church following its construction, it was Page One news in the Journal. Dr. Lee McB. White was the pastor and the dedication speaker was a nationally noted preacher, Dr. George Truett, pastor of the First Baptist Church of Dallas.

Form 10-300a
(July 1969)

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

STATE: Florida
COUNTY: Duval

☐ Moved ☒ Original Site

DESCRIBE THE PRESENT AND ORIGINAL (If known) PHYSICAL APPEARANCE

The Riverside Baptist Church, erected in 1925, is an octagonal structure of grey limestone blocks with a red tile roof. Structurally, the main body of the building is supported and carried by steel trusses with eight inch cypress beams beneath which are exposed on the interior. The roof of the nave and transept is carried on wood trusses with rafters beneath. The entire foundation is of brick laid on concrete footings and all flooring is concrete. In the auditorium, baptistry and corridors Spanish tile has been laid over the concrete and in the choir wood flooring has been laid. The exterior walls of the building are covered with stucco and the interior walls are plastered. The walls were marked off while still wet to achieve the effect of aging.

The floorplan of the building forms a Greek Cross with a layout of rooms grouped around the octagonal nave. Bays extend from four sides of the octagon giving it the cross structure. An ambulatory goes all the way around the interior and a central aisle extends from the apse to the groin vaulted narthex in the east portico. The east bay serves as the main entrance to the church and has double doors of carved pecky cypress with a carved tympanum above. Above the tympanum the wall is pierced with three arched windows carried on miniature columns. The total effect of the east wall is a three part division of doors, tympanum and windows flanked by giant pilasters and subsidiary entrances. The north and south bays are lower with the wall surface divided in half. Below are the carved double doors with their Greek Cross motif and above large radial windows, the spokes of which are tiny columns whose capitals are replicas of interior supporting columns. Fenestration occurs in the octagon walls on the four sides left free of projecting bays and in each case are the arched windows in groups of three. Directly below these are grouped three blind arches. The main ornamentation throughout is cast stone and includes all columns, window and door trim and capitals.

On the interior, the effect of height has not been achieved, perhaps due to the fact that the dome is carried directly on the side walls of the octagon with no subsidiary vaulting. There is, consequently, a feeling of heaviness about the building. An illuminated zone at the top of the nave walls lights the base of the dome and gives the structure its only real feeling of lightness. The nave walls at either side of the apsidal opening are pierced and have three arches carried on columns with ornamental iron grill between. The choir, traditionally located behind the altar, occupies the space immediately above the narthex. High on each of the 8 walls scriptural phrases have been placed according to the usage and meaning of that portion of the building. The octagonal pulpit, pews and rostrum furniture are of American black walnut and were made locally.

RECEIVED
FEB 3 1972
NATIONAL REGISTER

8. SIGNIFICANCE

PERIOD *(Check One or More as Appropriate)*

☐ Pre-Columbian	☐ 16th Century	☐ 18th Century	☒ 20th Century
☐ 15th Century	☐ 17th Century	☐ 19th Century	

SPECIFIC DATE(S) *(If Applicable and Known)* 1925

AREAS OF SIGNIFICANCE *(Check One or More as Appropriate)*

Aboriginal	☐ Education	☐ Political	☐ Urban Planning
☐ Prehistoric	☐ Engineering	☒ Religion/Philosophy	☐ Other (Specify)
☐ Historic	☐ Industry	☐ Science	
☐ Agriculture	☐ Invention	☐ Sculpture	
☒ Architecture	☐ Landscape Architecture	☐ Social/Humanitarian	
☐ Art	☐ Literature	☐ Theater	
☐ Commerce	☐ Military	☐ Transportation	
☐ Communications	☐ Music		
☐ Conservation			

RECEIVED
FEB 9 1972
NATIONAL REGISTER

STATEMENT OF SIGNIFICANCE

Addison Mizner, whose sphere of influence stems from the architecture which he did in Palm Beach and Boca Raton in the 1920's was a man reputed to be only vaguely interested in matters pertaining to religion. However, in a 1925 letter to his brother, the Reverend Henry Mizner, Addison stated that he and another brother Wilson had decided "that the best thing to do would be to build a Cathedral of the Madonna in memory of Mamma Mizner." Apparently, Mizner originally intended that this "cathedral" should be located in the millionaires' colony at Boca Raton and should be taken over by the Episcopal Church with a construction cost of two or three million dollars.

Located on the southeast corner of King and Park Streets in the Riverside section of Jacksonville, the church is an impressive structure from any angle. Built of grey limestone blocks with a red tile roof, the building embodies features of three major types of architecture: Romanesque, Byzantine and Spanish. The rather eclectic nature of the building is typical of Mizner's architectural style, one for which he was severly criticized by many. In the case of the Riverside Church, however, the design would seem to be more an intelligent adaptation of pre-existing styles. Careful study on the part of the architect regarding the play of light and shadow and the position of the sun at certain times of the day produced an almost perfect natural lighting of the interior. During morning services the sun filters through an amber tinted window suffusing a golden light over the congregation. Mizner further placed blue glass in the side windows transforming the sunlight into soft blue illumination at a later time of day. Despite the great care which Mizner took to create a beautiful church there were many in the congregation who were displeased with the general style of the building, feeling that it resembled more an Episcopal or Catholic church. On these grounds some of the congregation was lost. It is true that in the history of Baptist architecture the Riverside Church is a complete break with tradition in both style and iconography. During the cornerstone laying ceremonies on January 25, 1926, the speaker said, "I do not know of a church quite so remarkable as this gem of architecture." The building speaks for itself as a tribute to the genius of Addison Mizner.

Public Speaker

The arrangement committee of the Rock Hill Chamber of Commerce feels that it has been singularly fortunate in securing as the speaker of the evening Dr. Lee McB. White of Chester who will address the membership next Friday evening, August 29th, at 8:30 o'clock in the assembly hall. Dr. White has the reputation of being an eloquent speaker, and his address on this occasion will be on the subject: "The South: Her Contribution to the Nation." The members will be asked to bring their wives or a friend with them to enjoy both the business and social features of the meeting and as the organization has not held a public meeting in some time it is expected that a large number will be in attendance. —Rock Hill Herald.

The Chester News
August 29, 1919

SCHOOL COMMENCEMENT

Sixteen Members of the Graduating Class This Year—Prof. Allen and Prof. Hamrick Close Most Successful Year.

The graded school commencement, commencing with a May Day fete Friday afternoon, came to a successful close with the annual address by Rev. W. E. Abernethy of Shelby, and the presentation of diplomas by Mr. B. C. Ashcraft, who served in the place of the Chairman of the school board, Mr. D. A. Houston, who could not be present owing to a death in his family. There were fourteen girls and two boys in the graduating class. They are Misses Hallie Mae Bolk, Annie Bernard Benson, Mary Benton, Sadie Eubanks, Beatrice Fairley, Rachel Howie, Judith Laney, Leah Love, Caroline Morrow, Mary Porter, Claudia Sanders, Mabel Shannon, Elizabeth Stevens, Carson Yates, and Messrs. Austin Cason and Oscar Richardson.

Friday night the annual debate and declamation contests were held in the graded school auditorium. The question was: "Resolved, That Woman Suffrage Should be Adopted by Constitutional Amendment in North Carolina." The affirmative was upheld by Miss Claudia Sanders and Mr. George Presson, and the negative was upheld by Messrs. Oscar Richardson and Roy Helms. The affirmative won, and Miss Claudia Sanders was presented with a medal for making the best speech. The judges were Mesdames L. M. White, J. F. Laney and Rev. T. L. Trott. The declaimers were: Miss Mary Douglas, Miss Alline Krauss, Mr. Austin Cason, and Mr. Furman Maness. Mr. Manoss won the medal for the best declamation.

Sunday morning at 11 o'clock Rev. L. M. White delivered the annual sermon in Central Methodist church. His speech was masterful, and abounded in good advice and cheer for the school graduates. A choir, under the direction of Mrs. Frank Laney, rendered music at this service.

Monday morning at the graded school auditorium the class day exercises were held. Mr. Oscar Richardson, as president of the class, had charge of these exercises. Miss Claudia Sanders read the class history; Miss Judith Laney, the class poem; Miss Caroline Morrow, the class prophecy; and Miss Annie Bernard Benson, the last will and testament.

THE MONROE JOURNAL

MAY 30, 1916.

The Florida Times-Union
JUNE 13, 1928.

TALKING SENSE TO GRADUATES

Commencement day addresses, generally made by more or less eloquent speakers, offered or drafted for the occasion, are filled with soft and honeyed words, when the occasion calls for wisdom of utterance to these young men and women who are quitting school rooms and study halls for the more trying duties of life. If there is a time when these young people need wholesome advice and worthwhile encouragement it is at the time when they are making this transit in their lives, from study into the great world of activity and usefulness, where they will be called on to put to the test the knowledge they have acquired and the training through which they have passed.

To give school and college graduates platitudes on commencent occasion, when they are prepared to receive helpful wisdom, is worse than folly; it is an affront to their intelligence, a belittlement of their achievements in the field of learning. Rev. Dr. Lee McBride White, therefore, did well when, in addressing the senior graduating class of the Robert E. Lee High school last Sunday night, he spoke to them in words of soberness and of truth, reminding them that the "seeds of character are honesty, integrity, sincerity, thrift, and truthfulness"—all "principles of life." He reminded them, also, that instead of regarding honesty as "the best policy," it should be adopted as "a principle of conduct." Speaking further along this line, Rev. Dr. White said: "The heights to which we may attain are measured by the preparation we make in youth. In these days we have a false conception of scholarship in schools and colleges. We often overemphasize athletics and glorify the school and college star athlete, when we should find some way to glorify brains above brawn. Athletics are all right in their place, but the other should find a higher place in our thinking."

With the thought expressed by Dr. White, as in the quoted words, there is increasing general agreement, much of it by students themselves, by those who see greater consideration being given to sports and their leaders than to education and to those who lead in scholastic attainments. And then he clinched the argument by saying that "we should find some way to glorify brains above brawn." That there are ways by which this can be done, and is being done, although in a quiet way, but none the less effectively, was indicated by the speaker when he called the attention of the graduates before him to a recent study made of 4,125 graduates from 104 colleges that disclosed that "the men who made the highest marks in high school and college received the largest salaries paid by one of the great corporations, the American Telephone and Telegraph Company," which conducted the study. Dr. White could have cited other evidence corroborating his inferred proposition that education wins where athletics fails, but the one citation was sufficient for the occasion.

While there has been so very much of attention given to other things, in schools and colleges, and so comparatively little to the real purposes of institutions of learning, to education itself, there is encouragement in present indications that the popular mind is turning, is beginning to appreciate the need and the justness of appreciating and rewarding brainwork rather than bestowing all of glory on those whose athletic prowess has made them temporary heroes, soon to be forgotten.

Graduates are men and women, although in the early bloom of manhood and womanhood. They ought to be so regarded, and not be talked to and treated as children as so frequently is done. If education has done anything for them it has carried them forward to realization of the realities of practical life and living, and, giving them credit for such realization, they deserve the best of wisdom and the truest of greeting from and by those who welcome them into the newer, larger arena, where their rewards will be as are their activities.

THE FLORIDA TIMES-UNION
May 27, 1929

Greatest Idea That of God, Students Told

Dr. Lee McBride White Delivers Forceful Sermon at University.

"The greatest idea in the world is the idea of God,' dtclared Dr. Lee McBride White, pastor of Riverside Baptist church, yesterday morning, when he delivered the baccalaureate address before students at the University of Florida in Gainesville. He took as his subject, The Greatest Idta in the World.

His sermon, in part, follows:

"If you and I were asked the question: 'What is the most powerful thing in the world' what would we say? Would we say, as our imagination came into play, that the most powerful thing in the world, is a super-dreadnaught, or a TNT bomb, or some other powerful explosive gas, which the chemist tells us today, if one such bomb were dropped on a city the size of New York it would destroy at once, the millions of souls living in that vicinity? But such things are only instruments. Behind these instruments, is the mind which conceived them and used them for the destruction of mankind.

Men Only Automatons.

"During the World war, great masses of men with great potentialities of energy and power were assembled on the front lines of battle. They were mere automatons. Behind these masses of men was the directing mind of a Haig, or a Foch, and behind the directing minds of these leaders, was the crystallized experience of leadership, both in France and in England. Even to go back farther before that time, we might call your attention to the assembling of the great fighting ships of France at Boulogne in the Napoleonic war. What power was behind the assembling of these ships The authority behind the assembling of these ships was the prevailing idea in the mind of Napoleon, domination of Europe. So we say that ideas have far-reaching influences, and the greater the idea, the more powerful its influence. It would be interesting to discuss these ideas, which have dominated human thought and have marked out a course of human history, but the discussion at this time will be confined to the most dominant idea in human experience. What is that idea? We shall say at once that the most dominant idea is the idea of God.

"Examine, if you will, the history of any great nation and you will discover that the idea that brought that nation to its highest development and continued it in power, was not the idea of military glory, nor the idea of material prosperity, nor the perfecting of the physical environment in which its citizens lived, but the conception of God that the nation had. The glory of the nations of the past, which has continued in the life of the world even unto this day, is that which gave expression to their idea of God. That is, all are was developed on this basis and all science worth while, even unto this day is also developed on this basis. Egypt expressed her idea of God in the creation of that type of architecture that expressed her concept of the Deity. It was the same with Greece, with South India, with Mohammedan art at Delhi and Agra and the cathedrals and churches of Europe. These indeed are the evidence of man's highest development, intellectually and spiritually. This reaching out for God, also led to the discovery of the spiritual universe. Men of old specialized in this research and it was such a one as Abraham who discovered to the mind of man, the moral principle governing the universe. It may just as well be said also, in this place, that the beginning of the discovery of the physical universe was when Archimedes discovered some of the simple fundamental laws governing the physical universe. There is, therefore, no conflict between religion and science.

Some Ideas Faulty.

"Now these things which we have been saying, constitute the highest developments or achievements of mankind, but alas, some times the idea of God has caused him to engage in his most sanguinary wars. We admit at once that his idea of God in these particulars was faulty and unworthy, but nevertheless, far-reaching and powerful. See for the moment what the idea of God may lead one to do. It will bring thousands of souls to the banks of the Benares river and will cause parents to cast their children to the hungry crocodiles, in obedience to the promptings of their souls that they are rendering God's service, or it will bring other thousands to Kundy, where they worship the sacred cow.

"This idea of God has had remarkable effect upon certain localities in the world. For instance, it was St. Francis' idea of God that caused him to live in self-denial and poverty, giving up a home of wealth to become the 'little brother' of the poor of Europe. It caused also Joan of Arc, the maid of Domremy, gripped by the dynamic idea that God had called her to lead her beloved France into a new day of national achivement, to dedicate her life unselfishly, even unto death, to the service of her fellow-man. It was Professor Lecky, who said that the preaching of John Wesley in the closing years of the eighteenth century in England, had a more profound effect upon the life of England than the victories of Lord Nelson at Trafalgar and Lord Wellington at the Battle of Waterloo. In our own day, just in these recent months, it was G. K. Chesterton, the brilliant English essayist, who said that he would rather be classified with those humble of Tennessee in their devotion to their idea of God, than to be among those who sought to destroy the idea of God because Chesterton knew that one's idea of God determines one's attitude in life. We might also call your attention, that in darkest Africa, in that country of Ugando, where a generation ago, there were mud huts for temples, swamps of disease and pestilence, but today, because of the Christian conception of God, temples of architectural beauty have been built and an intelligent and progressive nation is in the making. Therefore, we may say that the most powerful influence in the life of a nation, or of a man, is the idea of God. If we miss that, we miss all.

"We may ask finally, what is the church? It is that great host of the comrades of Jesus Christ, men, women and children who have pledged themselves to live according to His principles and to give their lives devotedly to His service. The red line of Christian service runs through the whole life of the world today and glorifies it, even in such times as in the tragedy of the great World war, for we see in a tragedy like that the glorious conviction to duty and self-sacrificing heroism. And even as fast as the ideals of Christianity were being undone by the war, even just as fast were men brought face to face with the stark realities of life, which ever have been the burden of the Christian message, those stark realities of God and Life, of Love and Death and so in the words of one of Britain's great leaders, Sir Martin Conway, in the house of commons, December 15, 1927: 'We are awaiting for the man who shall come with his lips touched with the living flame from the altar of God.' May you and I, even in these days of rank materialism and doubt, determine that the great quest of our life shall not only be for place and preferment in the sun, but place and preferment in the will of God, for if we diligently seek after Him, we shall find Him, and that, and that alone, will bring peace and joy to our souls.

DR. LEE McBride White, Pastor
Riverside Baptist Church, Jacksonville, will deliver the Commencement Sermon at the University of Florida Sunday.

FLORIDA BAPTIST WITNESS

May 23, 1929

THE FLORIDA TIMES-UNION
June 3, 1929

A BACCALAUREATE SERMON OF HIGH ORDER

Likely, all who heard the baccalaureate sermon delivered last Sunday by Dr. Lee McDride White, pastor of the Riverside Baptist church of this city, before the graduates and student body of the University of Florida, in Gainesville, will agree that it was a sermon, or address, of unusually high order, as will those who read in the Times-Union of Monday a quite full report of what Dr. White said.

The subject of Dr. White's sermon was: "The Greatest Idea in the World Is the Idea of God." In substantiation of this text-declaration, Dr. White cited world history, beginning away back in the ages, and carried his citations down to the present, proving that human beings, even the most unenlightened, everywhere, had the God-idea, although designated as in idols and graven images which they worshipped and to which they ascribed powers impossible of possession, as later was understood, when knowledge and understanding of the true God came to worshippers of mere idols. Nevertheless, and in their ignorance, humankind, in the earlier and even later ages, worshipped some duly accredited deity, thereby implying an idea of God.

Coming down to more modern times, although still remote, Dr. White called attention to "the most dominant idea in human experience," saying:

> Examine, if you will, the history of any great nation and you will discover that the idea that brought that nation to its highest power, was not the idea of military glory, nor the idea of material prosperity, nor the perfecting of the physical environment in which its citizens lived, but the conception of God that the nation had. The glory of the nations of the past, which has continued in the life of the world even unto this day, is that which gave expression to their idea of God.
>
> That is, all art was developed on this basis and all science worth while, even unto this day, is also developed on this basis. Egypt expressed her idea of God in the creation of that type of architecture that expressed her concept of the Deity. It was the same with Greece, with South India, with Mohammedan art at Delhi and Agra, and the cathedrals and churches of Europe. These indeed are the evidence of man's highest development, intellectually and spiritually. This reaching out for God, also led to the discovery of the spiritual universe. Men of old specialized in this research and it was such a one as Abraham who discovered to the mind of man, the moral principles governing the universe. It may just as well be said also, in this place, that the beginning of the discovery of the physical universe was when Archimedes discovered some of the simple fundamental laws governing the physical universe. There is, therefore, no conflict between religion and science.

Dr. White did not hesitate to say that some of the ideas of God were "faulty and unworthy, but nevertheless far-reaching and powerful." He quoted Chesterton, the brilliant English essayist, as saying that he, Chesterton, "would rather be classified with those humble of Tennessee in their devotion to their idea of God, than to be among those who sought to destroy the idea of God," Dr. White adding that "Chesterton knew that one's idea of God determines one's attitude in life." Also, Dr. White quoted Professor Lecky, Irish statesman, philosopher, sociologist and historian, writer of a history of England in the eighteenth century, as saying that the preaching of John Wesley, in the closing years of that century, had a more profound effect upon the life of England than had the victories of Lord Nelson at Trafalgar and of Lord Wellington at the battle of Waterloo. In conclusion, Dr. White quoted Sir Martin Conway, one of Britain's great leaders, as having said, in the house of commons, on a notable occasion: "We are awaiting the man who shall come with his lips touched with the living flame from the altar of God," to which Dr. White added:

> May you and I, even in these days of rank materialism and doubt, determine that the great quest of our life shall not only be for place and preferment in the sun, but place and preferment in the will of God, for if we diligently seek after Him, we shall find Him, and that, and that alone, will bring peace and joy to our souls.

Here, in this sermon, was no discussion whatever of theological doctrines and beliefs, of a controversial nature, no argument on one side or the other of theological questions, that are injected into sermons and addresses so very frequently—but just plain statements of incontrovertible facts, to prove to young men, about to enter on life's activities, that the idea of God has been and is "the greatest idea" in all the world, in all time since the creation of man down to the present. It was just such a sermon as so much is needed to be delivered to young men, the coming performers on the stage that is called life, and that needs to be impressed on still impressionable minds. For its deliverance Dr. White deserves sincerest and most heartfelt commendation.

THE FLORIDA TIMES-UNION

Students Told To Build Lives For Character

Lee High's Senior Class Is Inspired to Greater Things By Dr. White.

"To write God into one's life, is to furnish the same with the power of good and whatever we decide, let us decide that the achievement of enduring character shall be our aim," Dr. Lee McBride White, pastor of the Riverside Baptist church, advised last night in his baccalaureate sermon to the graduating class of the Robert E. Lee High school. The class includes 109 girls and sixty-six boys.

Rev. Mr. White chose as his subject Character Is Power.

His address follows:

"We congratulate every member of this graduating class of Robert E. Lee High school, the class of 1929. You have finished the preliminary training and are now, we hope, making ready to continue your education in some higher institution of learning. If it is possible, we urge you to continue your studies, taking for granted, of course, that there is a serious purpose in the mind of each one of you to fit yourself for your real place in the life of the world. Many times young people, such as you, do not take your education seriously, but, for one reason or another, plan your continued activities in college or university because of the social advantages of such institutions. We might point out that perhaps 50 per cent of all those enrolled in the colleges and university of America have no real business in these institutions. They are there for no serious purpose and consequently only clutter up the way of those who are in real earnest for an education. Perhaps not one of you at this time could say what profession or business you would like to follow. After all, the choice of one's vocation is secondary. We often put the choice for vocation first. That which should come first in our consideration is the building of our life and not our living.

Success Is Result.

"So, in this sermon, I wish to bring to you a message on the most fundamental thing in one's life. That most fundamental thing is character. We often think that history is the record of events. In the final analysis, this is not true. History is the achievements both of men and women whose personalities have been developed in the direction of character. To be sure, the ambitions of many or these personalities may have been built upon false conceptions of life, but whatever success they achieve was a direct result of what character they possessed. I remind you here of the words of Martin Luther, the great leader of the Protestant Reformation, who said 'prosperity of a country depends not on the abundance of its revenues, nor on the strength of its fortification, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens, its men of education, enlightenment and character; here are to be found its true interests. its chief strength. its real power.

"How is character produced? First, character is produced by association with the good. You will ask at once where may we find the good. We may find goodness illustrated in the lives of the great men and women who have made lasting contributions in word and in deed in every generation of the world's history. Books make it possible for us to associate with such characters and life today gives us such an opportunity also. Association with the good only can produce good. Like produces like. Birds of a feather will flock together. So it is by contact with the good that we find in others that our souls which constitute the inner part of our lives are developed. Every thought that we have and every act that we perform makes its impress upon the inner fiber of our souls. The resultant of these impressions make character. Herein comes religion. To invite God into one's life, is to furnish the soul with the power for good. Culture does not necessarily produce character.

"Cites Washington's Life.

"It is tragic how many of our great authors and artists have disappointed us in the elements of their character. We all believe in the men of character and such men have been a shining light in a dark world. Thomas Jefferson once wrote to Washington when a certain crisis was upon our nation: 'The confidence of the whole nation centers in you.' It may well be said here in this place that the character of Washington was of such proportions that there was not a throne in Europe that could stand out against him; in comparison the millions of the Rothschilds would look ridiculous. On the other hand, one illustration of how one of our most brilliant public men failed to achieve the goal of his ambition, the presidency of the United States, will suffice here. It has often been said that Daniel Webster failed to achieve this ambition because he was too great to be president of the United States. Anlyzing that, we find that such a statement is incorrect. When the opportunity came for Mr. Webster to be extended the nomination for the presidency, he was told in no uncertain terms that some of his convictions must be, at least for the time being, given up. Mr. Webster decided to compromise. The price of such a compromise was his honor. He lost the nomination. A farmer who heard of this, said: The South never pays its slaves.'

"In the next place, character, when it is expressed in our lives, is only the reflex action of our souls. We might say then that character is doing the right thing spontaneously, thta thing which we have resolved to do when the opportunity came. It becomes then the true expression of the soul. law, environment, nor any outward influence can control such a one.

Richard Jackson's Way.

"The story is told of Richard Jackson, that during the days of the Revolutionary war, when the minds of the people were inflamed against British rule. Richard Jackson's convictions turned him in a direction of joining the British army. He was accused of this intention and admitted it. He was thrown into a crude jail from which he could have easily escaped. There was such a high sense of duty registered in his mind that he refused to accept the opportunity to escape, saying that he was held by due process of law. Some time after being placed in the jail, he asked to be allowed to go out each day and work, returning at night-fall to the jail. So well established was he in the good opinion of his fellow citizens that permission was granted for him to do this. When the time came for him to be taken to Springfield, Mass., he told the sheriff that it would be unnecessary for him to go along as he would go alone and report in Springfield for trial, which was for his life. On the way to Springfield he met a Mr. Edwards, who was a member of the state council and upon being asked by Mr. Edwards where he was going, Richard Jackson replied: 'To Springfield, sir, to be tried for my life.' When the time of the trial arrived Jackson was found guilty and was condemned to death as a traitor. When the president of the council asked whether or not a pardon should be granted, every member of the council, one by one, opposed the pardon, but when Mr. Edwards told the story of the sterling character of Richard Jackson, the council voted unanimously to give him a pardon. This child-like simplicity and integrity of this man saved his life. Character, therefore is power.

Quality Is Uppermost.

"In conclusion, we should say then that character must stand back of everything; it must stand back of the sermon, the poem, the picture, the play, and the work we do in any field. None of these things is worth the flip of the finger without it. It was Dr. Evarts who said, 'As there is nothing in the world great but man, there is nothing truly great in man but character.' Bartol said, 'character is the diamond that scratches every other stone.' All enduring things are built upon this thing we call character. It is this power in the individual which has changed the course of human history, and accomplished the building of nations and of cities. What would American history be without her Washington, her Jefferson, her Lincoln, her Lee; what would England's history be without her Newton, Shakespeare, Milton Pitt, Burke, Gladstone; what would our Boston be without her Garrison, her Phillips, her Whittier, her Emerson and her Holmes; what would New York be without her Horace Greeley or Peter Cooper; what would California be without her Stanford, or Chicago without her Armour, or Pullman or Field; what would Philadelphia be without her John Wanamaker or her Russell Conwell, who two years ago was voted the greatest influence in Philadelphia and was awarded a $10.000 prize for the highest service rendered to the city Dr. Conwell at once gave this amount to the hospital in Philadelphia, which he had established.

"Illustration after illustration might be added to this thought but all such illustrations would bring us but to one conclusion that all things else fade into insignificance when compared to enduring character. Character therefore is power—Character then is immortal. Whatever we decide to do, let us decide that the achievement of enduring character shall be our aim!"

June 3, 1929

The Tar Heel

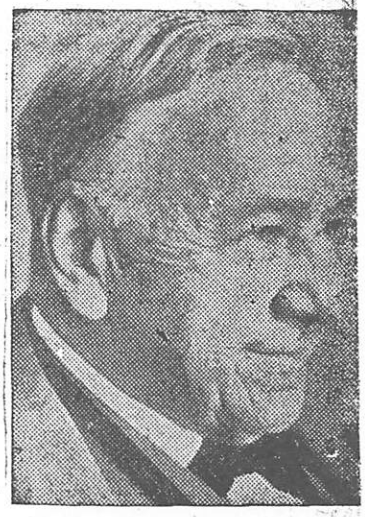
Serving Civilian and Military Students at UNC

CHAPEL HILL, N. C., SATURDAY, AUGUST 26, 1944

Featured In Graduation Program

DR. WHITE
. . . Baccalaureate Speaker . . .

HARVEY WHITE
. . . Class President . . .



JOSEPHUS DANIELS
. . . Commencement Speaker . . .

Dr. White To Give Sermon on Sunday

Approximately 35 degrees will be awarded by the University of North Carolina to students who have completed requirements for undergraduate work at exercises in the Forest Theater Wednesday, August 30, at 7:30 p.m.

Total number of degrees attained by students, graduate and undergraduate, during the entire summer will be approximately 125. Of these 59 are in graduate work and will not be presented at Wednesday's ceremony. The remaining 31 were earned by students who completed their undergraduate work in July of this year. Some of these have notified Central Records office of their intention to be present to receive their diplomas at the formal presentation, which will be the third of the year at the University.

Breaking the precedent of holding commencement exercises in Kenan stadium and Memorial hall, the August seniors will receive their degrees in the Forest Theater. Speaker for the occasion will be the well-known editor of the Raleigh News and Observer and former Secretary of the Navy, Josephus Daniels. Daniels will also present the diplomas, it was announced.

Baccalaureate Sermon

Graduation activities will begin Sunday, August 27, with the Baccalaureate sermon given by Dr. Lee McBride White of Birmingham, Ala. Dr. White, pastor of the Springdale Baptist church and founder and director of the White School for Birth-Injured Children, will speak at 11:00 a.m. at the Presbyterian church. A section of the church will be reserved for seniors, who will wear caps and gowns.

Tuesday evening the seniors will hold their class picnic at Sparrow's Pool. Wednesday at 1:00 there will be a dutch luncheon at the Carolina Inn for seniors and their parents and guests. A reception at Graham Memorial will begin at 4:00.

Civic Leader

Organization of Y. M. C. A. Suggested.

Realizing the need of an institution of its kind, several Monroe business men, in conjunction with Rev. Lee M. White, pastor of the First Baptist church, have been talking of the need of a Y. M. C. A. here. The organization, must of necessity, be on a small scale at first. But it is hoped by the promoters to see a modern Y. M. C. A. building erected in Monroe in the course of a few years.

The organization was to have been perfected at a meeting to be held in the First Baptist church Wednesday night, but for the present the meeting has been indefinitely postponed.

Enthusiasm is being shown throughout the city on the proposed project, and it is thought that enough business men can be interested to insure the permanent success of the enterprise. The promoters expect to start in a small way at first by organizing an athletic club, but they do not expect to let their endeavors stop at this point. They hope to see a full-fledged, modern Y. M. C. A. building erected in Monroe.

That this is a worthy enterprise cannot be doubted if one will take the time and pains to take a survey of Monroe. It should have the support of the whole community.

The date of the first meeting will be announced later.

December 8, 1914

Community Welfare Services.

The Journal hails with much pleasure the announcement that three union services will be held in Monroe in the interest of community welfare. These services will all be held at the Methodist church. Next Sunday night, the pastor of this church, Rev. J. E. Abernethy, will preach to the three congregations. The following Sunday night at the same place, Rev. Mr. White, pastor of the Baptist church, will preach, and the following Sunday night, the pastor of the Presbyterian church, Rev. H. E. Gurney, will preach. This is the final arrangement and supercedes all the other tentative ones.

These sermons will furnish a fine start for the several community enterprises now on foot. In advance we congratulate the ministers upon their step. The greatest progress that a community can have is that based upon moral and intellectual awakenings, hence it is wholly fitting that our preachers lend the aid of their great influence. The best way to make a town grow is to make it worthy of growth.

Old Monroe is going to wake up. If any man or woman feels that he can't push a little, let him at least turn his face to the wall and be quiet. But all faces should be turned to the future and the light.

April 21, 1916

THE MONROE JOURNAL

MONROE, N. C.

WE CAN AND WE MUST.

In Second of Series of Community Sermons Rev. Mr. White Pointed Out Many Things That Monroe Must Do—"Monroe's Most Sacred Obligation" was Subject and "Love Thy Neigbor as Thyself" was Text —Very Large Audience Heard the Sermon.

Following right on the heels of the big guns of Rev. J. E. Abernethy, Rev. L. M. White preached the second of three community sermons in the Methodist church Sunday night to a large audience. Rev. Mr. White spoke good naturedly, but during the course of his remarks he made some statements that made his audience think.

The scripture passage which Mr. White chose for the discussion of his subject of 'Monroe's Most Sacred Obligations," was the story of the good Samaritan. The texa was the words of Jesus, "Love thy neighbor as Tryself." He said, in part:

"I make no apology for speaking on the subject of community welfare, because I believe that it is a subject fundamentally religious, since it deals with the health and happiness of our people. Religion in its highest and fullest sense, as Jesus intended it should be, deals with human values. A man or woman who professes belief in Christ must of necessity believe in the great fundamental principles for which He stood. And let me remind you that those principles have to deal with the physical and intellectual and spiritual welfare of each and every individual. When a man accepts Christ as his Lord and Saviour, such a decision means that he will respect his body, his mind, and his soul; and not only his own, but the body and mind and soul of his neighbor. That's what Jesus meant when He said: 'Love thy neighbor as thyself.'

"You may ask the question: 'Why are you interested in the community? Because the community is the social unit of the nation; and since the community is made up of individuals, I am interested in the welfare of each and every one of these individuals. Of course, since such is the case, I cannot help but be interested in the community.

"The important fact as I see it is that each of us should be so much interested in our town that we will from this moment begin to study conditions prevailing here. It will take study. We must educate ourselves in the things that make for the best development of our town.

"We should be opposed to the dust because it breeds disease, such as, pneumonia, sore throat and sore eyes. It would save you a doctor's bill to eradicate the dust. We should be opposed to the filth because it breeds diarrhoea and disentery and colitis. In the spring time your children have these diseases because of the flies. The manure piles in and round about the stables are breeding places for these pestiferous insects and these manure piles should be screened. And in regard to the mosquitoes, no civilled community ever countenances this disease carrying insect."

In regard to the roads, Mr. White showed that we spend as much in this township for the maintenance of the chain gang as we spend upon the maintenance of our churches for local expenses. He demonstrated the fact that it costs the township for every convict on the gang—there are only 28 now—one dollar and forty cents a day. A first class clerk can be employed for that sum. "Monroe township is running a municipal hotel for her convicts," he said.

In regard to the schools he pointed out that of the 792 pupils in our public schools, only sixteen are in the senior class. Of this number, only two are boys. He deplored the fact that no more interest on the part of the citizens of the town was taken in the school. "There are boys loafing on the streets now that ought to be in our school," he said. "What is the cause? I believe the cause lies in the fact that there is nothing out there to attract them. We ought to have a department in our high school that will train young men for a life work, such a school as the Technological High School of Atlanta. There is no such school in North Carolina, and we could have one here, if we would. We are the center of a population of thirty thousand people, most of them owning their own homes. Such a school would attract the young men of our county and neighboring counties to come here. Education of the right kind is what our town needs."

In regard to the streets, he pointed out that of course it would take money to do the necessary paving. "But we must begin, and begin now." He suggested that since the street from the Gloucester Hotel to the depot needed repair that when the chain gang comes in to repair it that it be done permanently. "We must begin. If this great community awakening is to amount to anything, it must crystallize in some definite, specific work to be done at once," declared the speaker.

In regard to what the business men are doing to get the good will of the county, Mr. White declared as far as he could see "they are not doing anything." Every man seemed to be only content to see about his own particular affairs. "We must get together and convince the farmers of Union county that we are interested in them and in their farms." He suggested that the citizens of the town hold each year a Farmers' Institute for the farmers of our county. We can get the professors from our University and from the A. & M. College at Raleigh to come here for a week and give lectures on better ways to farm and what crops to raise and the variety to raise." If we would, said Mr. White, "we could bring the best things from our great colleges right here at our door for the farmers of our county." Such a course he pointed out would revolutionize the business of the town.

He suggested to the ladies of the book clubs that they give one of their sessions a month to the study of the problems right here at our door. In regard to this point the speaker said in part: "We must begin to learn new things about our town and community, not only about other places of the world. We are living here: our children are born here; and most of us expect to live here, and most of us expect to die here. Let's make our town the centre of the educational life of our county and of the business life of our county.

"Let's do something for the physical welfare of our children. Build a recreational park for them, a swimming pool. Our children must play, for that's a big part of the life of the children. Since that is the case I hope we shall as a community begin to supervise their amusements."

In conclusion, Mr. White said:

"But all this will take money. Yes, indeed, it will take money and let me insist, more than money. It will take men. Fellow citizens, will you meet the challenge of the hour? This town is passing through a crisis. Your loyalty to the ideals of Christ and your love for your neighbor are being tested. Will you meet the test like men? You and I are the trustees of posterity. I hope that we then shall meet our responsibility honorably, as becomes Christian men, as our forefathers did in every crisis of our own history. But let me remind you that it will take decision. We must be lifted up out of ourselves. Nature furnishes a thousand illustrations of this fact. Before man can make use of the water in the ground, it must be lifted up into the growing plant and tree; before he can use the rock of the quarry, it must be lifted up out of itself, and then it can be used to build bridges and homes for the people; before we can use the wood of the forest, it must be lifted up out of itself, and then it can be used to bless mankind in a thousand ways, in ships, in homes, in palaces. And even our Christ had to be lifted up on Calvary's heights so that all men looking to him might be lifted out of themselves, out of their selfishness and prejudice and ignorance that they might bless those with whom they are constantly coming in contact."

Mr. White closed his sermon with the suggestion that a committee composed of two of the business and professional men from each church in the town be appointed to study the conditions and what can be done and report at a meeting to be held Sunday evening, May 14.

THE MONROE JOURNAL

MONROE, N. C.

Movement to Organize Chamber of Commerce.

Rev. J. E. Abernethy and Rev. L. M. White, through their recent sermons, have aroused the interest of Monroe citizens in a Chamber of Commerce, and steps will be taken one day this week in an attempt to perfect an organization. Messrs. T. P. Dillon, M. K. Lee and W. B. Love will make a thorough canvass of the business and professional men of Monroe either Wednesday or Thursday to see if the sentiment will justify such an organization

There is really no doubt that the sentiment of most of the people of Monroe is for some concentrated action toward community betterment.

"Monroe is facing a crisis," were the words of Rev. Mr. White Sunday night. "It depends upon the men of Monroe," the same speaker continued, "as to whether this town will move forward ,or back eventually into a rut."

"Union county is one of the wealthiest in the state," said a person on the street yesterday, "and it is really surprising why the business men of Monroe do not make an attempt to get a bigger share of its immense trade." One person was speaking of the Albemarle boom, when a native undertook to call him down. He said:

"This county has more natural resources than most any other in the state. Take Stanly county. It is composed mostly of rocky, untillable land, and the strength of the whole present boom lies in the fact that the Southern Illuminum Co. have decided to resume operations at Badin. Monroe is the biggest, without a single exception, cotton market in North and South Carolina. Why people twenty and thirty miles from here, even as far as Lynch's river in South Carolina, come to Monroe to sell their cotton because they can get a bigger price for it. But very little of the money they receive for their cotton is spent in Monroe because of the fact that the business men do not offer the proper inducements. There is no comparison between Monroe and Albemarle in natural resources."

The outlook for the Chamber of Commerce is bright, and the citizens should encourage Messrs. Lee, Dillon and Love when they make their canvass. Mr. W. C. Crowell is also very much interested. He called upon Mr. W. O. Kuester of Charlotte a few days ago and secured his promise to come down and make an address.

MAY 2, 1916.

WILL BUILD Y. M. C. A. IF THE CITIZENS OF TOWN AID

Rev. Lee M. White Says He Can Provide a Place of Pleasure For the Young People of the Town If Citizens Will Back Him Up.

"If I am assured of the moral and financial support of the members of my church, or of the town, I will build a Y. M. C. A. for the young people of Monroe, without soliciting a single subscription," said Rev. L. M. White in his last Sunday evening's sermon. He claimed that such an organization was needed here to instruct and entertain the young people of Monroe, and also, to use his own words, "to counteract the influence the Commercial Club is exercising over some young men."

Rev. Mr. White's plan is to secure some of the influential citizens of the town to back up his note for $6,000, with which he will erect a Y. M. C. A. He estimates that he can secure anywhere from two hundred to three hundred members. He would charge monthly dues to the amount of a dollar for the boys, and a dollar and a half for the men. After deducting the expenses of the secretary, and other expenses, Rev. Mr. White figures that he will have a yearly balance of from a thousand to fifteen hundred dollars to apply on the note. He stated that he intended agitating the scheme later on.

January 2, 1917

THE MONROE JOURNAL

MONROE, N. C., TUESDAY, DECEMBER 12, 1916

TUBERCULOSIS SUNDAY

Many Sermons Were Preached About the Dread Disease — Mr. White Gives Figures and Conclusions— Medical Inspection of Schools Needed.

"Fresh air, damp air, nor cold air will hurt you; you people don't take enough exercise," was the admonition Rev. L. M. White gave his congregation at the First Baptist church Sunday evening when he delivered a sermon on tuberculosis.

Sunday was "Tuberculosis Day" all over the country, and all pastors had been requested to use as their subject something dealing with the Great White Plague. Dr. Gurney, although he did not preach a special sermon on this subject, made a few remarks about it at the Presbyterian church, and Rev. J. E. Abernethy will devote his next Sunday evening's sermon to the matter entirely.

"You people," said Rev. Mr. White, "will probably leave here tonight thinking that my advice is for the other fellow and not for you. Yet, I'll venture to say, although I hope it will not come true, that anywhere from five to ten of you will meet death from tuberculosis unless you take preventive measures."

The speaker chose his text from Luke 10, 30:36, which is the story of the traveler who, on being robbed and beaten, was left on the roadside to die, but how he was saved by the kindness of the Good Samaritan, who took him to a hotel and had his wounds dressed. The inference drawn from this chapter by the speaker, was "Am I my Brother's Keeper?" Not only should we inform ourselves as to the nature and terror of tuberculosis in order to keep ourselves free from the disease, but that our family and friends might also be saved from the terrible death.

Tuberculosis Statistics.

Rev. Mr. White quoted the following statistics, which were gathered by leaders in the medical world:

1. Tuberculosis kills 160,000 persons in the United States every year.
2. It kills one-tenth to one-seventh of all our people.
3. It kills one-third of all our people who die between the ages of 18 and 45.
4. It costs in dollars and cents over $500,000,000 in loss of labor and life to the United States.
5. Not less than 1,000,000 people in the United States; it is estimated, now suffer from the dreadful disease.
6. More men die of tuberculosis than women.
7. Death rate of negroes is three times that of the whites.

But the death rate is steadily decreasing due to the interest the people are manifesting in its eradication. In 1904 the tuberculosis death rate was 200 per 1000, but in 1914, ten years later, it had dwindled to 146. Consistent campaigns are waged continuously, stated the speaker, to combat the disease. One of the most noteworthy of these charitable enterprises is that of the American Red Cross. Christmas seals, to provide revenue for the fight that this institution is waging, are being sold in Monroe this year, and the speaker urged his audience to buy them liberally.

It is true that there are but few cases of tuberculosis in Monroe, but Rev. Mr. White pictured such horrible circumstances surrounding a recent case, that none of his audience would care to have a repetition of it in their own neighborhood, much less in their own immediate family. He said that he had a call to go to see a young girl, who was suffering from the malady. When he managed to find the house, the speaker said she was shocked to find such filth as surrounded that house. When he went into the house he found it much worse; so much that it stifled him to breathe the air. He shook hands with the little sick girl, who was then near the point of death, and asked her if anyone else slept in the room with her. "Yes," she said, "three of my brothers and sisters sleep in that bed over there in the corner." Mr. White said he was shocked, especially at the untidiness and filth of everything. The sick child was even forced to expectorate on the floor and table.

The cure of consumption depends entirely on the checking of it in its first stages. Secondary symptoms, said the speaker, are colds, loss of appetite, loss of weight, night sweats, tired, rundown feeling, rising temperature in the afternoon, and the spitting of blood. If any of these symptoms are in evidence make haste to see a doctor, advised Mr. White. "Better still," he continued, "make it a practice of letting some member of the medical profession make a thorough examination of your physical being at least once a year."

The best preventive treatment, not only of consumption, but for every other disease, is exercise, said the preacher. "Monroe men," he averred, "do not take enough exercise to maintain their body in a 100 per cent shape. They go to their stores early in the morning and there they are confined until after dark. These are the men who succumb rapidly to the disease when it gets a start. The tuberculosis bacilli, one might say, constantly strives for a foothold from the day of birth on. Some manage to thwart the disease, but many fail.

"Your schools are not properly ventilated," he said. "I went out there to teach a few hours not long ago and I found a room that was not fit for your children to study in. There were only two windows in the room, and neither one of those was raised. I hope the day will come when we will have medical inspection in the Monroe schools, and the schools everywhere else."

The speaker concluded his sermon with the urgent request that his audience pay more attention to their physical state, and by impressing upon their minds once more the advantages of breathing pure air.

The Kinston (NC) Free Press
February 1, 1922

MEETING

AT

First Baptist Church

Being made chairman of the Jewish Relief Campaign for Kinston, I call upon all good citizens, regardless of denomination, to meet with me

AT 7:30 P. M.

IN THE PARLORS OF THE

First Baptist Church

To Discuss Plans for This Call to Service

(Signed)

Lee McBride White

ORGANIZE HERE TO WAGE CAMPAIGN FOR JEWISH AID FUND

Atlanta Man Speaker Before Local Relief Committee—Mass Meetings to Be Held — Chicago Exceeds Quota Before Start

(By D. T. EDWARDS)

The Jewish Relief campaign for Kinston and Lenoir County was launched Tuesday night at an enthusiastic meeting at the First Baptist Church.

Rev. Lee McB. White, who has heretofore rendered valuable service in relief and humanitarian work, is leading in this campaign, and as chairman presided at the organization meeting. Sol Oettinger is vice-chairman; and organization was perfected by the appointment of executive and publicity committees. The executive committee consists of Rev. Lee McB. White, Sol Oettinger, Elmer G. Barrett and Clarence A. Jeffress; while D. T. Edwards and George B. Lay will direct the publicity for the campaign.

A large number of interesting talks were made during the evening and the absolute necessity of the proposed relief work was stressed. Present at the meeting and taking a leading part in the discussion was Ben. W. Kaplan of Atlanta. Mr. Kaplan represents the national committee of the American Jewish Relief and has been detailed to assist Lionel Weil of Goldsboro, who as chairman is directing the work in this State.

The Kinston (NC) Free Press
July 8, 1922

REV. LEE WHITE IS NEW PRESIDENT OF THE KIWANIS CLUB

7-8-1922 P.1

Baseball Players Guest of Lively Gang — One Refuses to Tell About His Past—Sutton Steps Down From Office

The retiring president, Fred. I. Sutton, Friday evening named the following nominating committee to choose new officers for the Kiwanis Club; Herbert Taylor, Wil Fields and Dr Robert S. McGeachy. The following names were submitted and accepted:

President, Rev. Lee McB. White, pastor of the First Baptist Church.

Vice-President, Will B. Harvey, cashier of the First National Bank.

Secretary-Treasurer, Recorder Guy Elliott, judge of Police Court.

Trustee, Herbert H. Taylor, president of the National Bank of Kinston.

Messrs. Elliott and Taylor are their own successors.

President White pledged himself to an administration of progress in a brief address.

A number of baseball players were guests of the Kiwanians. These gave their names, homes, schools and other information about themselves. When George Suggs, famed in big league circles less than a decade ago, was called on, he said he had no record. He is a member of th Kiwanis Club and a long-time resident of Kinston. He is the biggest star that this immediate section ever gave to the game. Incidentally, big leaguedom never graduated so modest a celebrity before or since.

Dr. McGeachy told of the aid the club had extended to a Pink Hill woman, a tubercular patient with five children, and suggested that the members make personal calls on the family to show their interest.

Pepful Kiwanis songs were sung at the session.

Jacksonville Journal
December 5, 1928

'COME TO ORDER'

DR. L. McB. WHITE.

At today's Kiwanis club luncheon, Dr. Lee McBride White was chosen as president for the ensuing year. Dr. White is pastor of the Riverside Baptist church.

The Florida Times-Union
DECEMBER 26, 1928.

Minister to Assume Post As Club Head

Rev. Lee McBride White to Be Installed By Kiwanians Today.

The Rev. Lee McBride White, pastor of the Riverside Baptist church, today will assume his duties as the 1929 president of the Jacksonville Kiwanis club.

Inauguration of the new club regime will feature the regular weekly luncheon session, to get under way at the Carling hotel at 1 p.m. Dr. White succeeds Philip S. May, prominent attorney, as president of the civic organization.

Al Laney will become vice president succeeding Dr. White; Don M. Barnett will be installed as treasurer for the ninth term. O. H. Page is to take over the duties as district trustee, succeeding John Love Wilkes, and a new board of directors will be officially greeted.

The program of installation will follow the annual swan song by the retiring president and reports from the various executive officers, including Harold C. Nolting, secretary, who has been reappointed for the coming year by the incoming board of directors.

MANY FLORIDA CITIES TO BE REPRESENTED AT CAMP IMMOKALEE

Will Consider Fall Program for Each Association in State.

REV. WHITE NAMED AS CAMP PASTOR

Ways and Means of Increasing Volume of Work to Be Talked.

The fifth annual employed officers conference of the Florida Young Men's Christian Association will begin this morning at Camp Immokalee, local Y. M. C. A. camp located near Keystone Heights. The sessions will close at noon Friday.

Representatives from other Florida cities arrived in the city last night and will leave early this morning for the camp. Included in the delegates are representatives from Pensacola, Gainesville, St. Augustine, Daytona Beach, Tampa, Miami, West Palm Beach and Jacksonville.

Rev. White Camp Pastor.

Rev. Lee McBride White, pastor of the Riverside Baptist church will act in the capacity of camp pastor at the conference. He will conduct all devotional services, as well as giving a series of lectures on How to Increase One's Spiritual Vitality and Power.

BAPTISTS PICK JAX AS SITE OF '29 CONVENTION

More Than 1,000 Delegates Will Come Here for Annual Parley.

BID MADE BY DR. WHITE

This Year's Meeting Closes With Annual Sermon in Miami Tonight.

MIAMI, Fla., Dec. 13. — (AP)—

Invitation to hold the convention here, to which more than 1,000 delegates will attend, was given by the Baptist Ministerial alliance.

Dr. Lee McBride White, pastor of the Riverside Baptist church, was one of the local leaders getting the convention. An invitation also was extended through the tourist and convention bureau of the chamber of commerce.

Kinston (NC) Free Press
January 26, 1924

BAPTISTS ARE TO BUILD A COLLEGE WITH BOND ISSUE

Local Minister Asked Direct Campaign — $750,000 for First Unit of New Meredith—6 Per Cent. and Short Term

"The new Meredith College at Method, N. C., near Raleigh, will be built from the proceeds of bonds. Rev. Lee McBride White, pastor of the First Baptist Church here, today announced that he had been asked to direct a campaign for the sale of a $750,000 issue of the securities. It was indicated that Mr. White's congregation will grant him leave of absence to direct the drive. He will probably be engaged in the work for two months. Headquarters of the "Meredith College bonding commission" will be established at Raleigh, the minister stated.

It will require $3,000,000 to build the new Meredith as planned, Mr. White stated. The $750,000 to be realized from the bond sale to be started shortly will be expended in construction of the first unit of the institution. "The Method site is beautiful," according to the minister. Gilbert T. Stephenson, Raleigh banker, is chairman of the commission.

"No such plan of financing a religious educational institution has been undertaken in this part of the country before, at least not by our denomination," Mr. White said. "In Texas the Baptists have built one or two institutions by means of bond issues.

Mr. White expects to open headquarters at Raleigh shortly after he secures the leave from his congregation here. The fact that he expects to be away only two or three months indicates that no trouble in marketing the bonds is anticipated. "Construction of the new college should be started within a few months. It will be a magnificent institution when completed. The present Meredith property at Raleigh will be sold, as I understand it, and the entire plant set up at the village a short distance from that city. A church going into the bond-selling business in this part of the country may be novel, but the procedure, keen business-men have assured us, is as practical as can be."

BIBLICAL RECORDER
WEDNESDAY, FEBRUARY 13, 1924

THE MANAGER OF NEW CAMPAIGN

A sub-committee was appointed to select a campaign manager. Gilbert Stephenson, J. M. Broughton and Mrs. J. W. Bunn composed the sub-committee and they have secured the services of Rev. Lee McB. White, pastor of the Kinston Baptist Church for this important work.

As we understand it the work of Brother White will be to effect an organization, secure speakers, send out literature, and in every way possible seek to create interest in the great undertaking of selling the Meredith bonds.

Rev. Lee McB. White has established an office in the Masonic Temple here in Raleigh, and will begin in a short time to send out literature giving information about the bond-issue. We learn that those who have been charged with this important work will arrange for several conferences, perhaps a dozen, in the State, at which every phase of the bond-issue enterprise will be thoroughly explained. Within three months the business of selling these bonds should be finished, so that work on the much needed New Meredith may commence.

BIBLICAL RECORDER
WEDNESDAY, APRIL 9, 1924

. . . . The Meredith Bond Commission has designated this week, April 6-13 as Meredith Bond Week. Five hundred and ten pastors and Sunday-school superintendents have been asked by Rev. Lee White, manager of the Meredith Campaign Commission, to assist in selling the $75,000,000 Meredith bonds by appointing a local committee in their churches. Mr. White says, "If our brethren and sisters in the churches will co-operate with us in this request it will be a simple matter to dispose of every one of the bonds this week." A few hundred dollars in this investment by every one will mean the success of the campaign for rebuilding Meredith.

BIBLICAL RECORDER
MAY 7, 1924

The Bond Commission reports that sales are coming in from every section of the State and that the total amount of sales up to the present is approximately $300,000.00. Committees in the churches of the State are actively at work and the Bond Commission hopes to complete the sale of the total $750,000.00 of the bonds before July first.

L. McB. WHITE.

The News and Observer

RALEIGH, N. C., SUNDAY MORNING, FEBRUARY 3, 1924.

WHITE MANAGER BOND CAMPAIGN

Will Sell $750,000 Meredith College Bonds in Three Months

Rev. Lee McB. White, pastor of the First Baptist Church of Kinston, has accepted the office of general manager of the Meredith College Bond Campaign and has established his office in this city, 206 Masonic Temple Building. Already the Campaign is taking definite shape and within a short while the bonds will be on the market.

The Meredith College Bond Commission appointed by the last Baptist State Convention, Messrs. Gilbert T. Stephenson, chairman; Mrs. J. Wilbur Bunn, secretary; J. M. Broughton, treasurer, of Raleigh; and Dr. Chas. E. Durham, Lumberton; A. Wayland Cooke, Greensboro, are considered in being able to secure Dr. White for ninety days, the period of the Campaign. Dr. White is in every way well qualified for the gigantic task assigned to him of getting sold within three months $750,000 worth of bonds with which to rebuild "Greater Meredith College." After graduating at Wake Forest College in 1903 he took special courses at Cornell and the Southern Baptist Theological Seminary at Louisville, Ky. During his ministry of 13 years he has held four important pastorates: Monroe, Shelby, Chester, S. C. and Kinston. His church at Kinston has granted him a three months' leave of absence that he may devote himself to the Educational Campaign. He will preach for them the next two Sundays, after which a supply pastor will be secured.

At the last session of the Baptist State Convention in Gastonia the Meredith Bond Commission was authorized to issue $750,000 of bonds to be sold at 6 per cent interest, payable semi-annually, and to be retired serially within 15 years at the rate of $50,000 per year.

Within a short while Dr. White will have a thorough organization effected in every section of the State, with the Meredith College alumnae as a nucleus, for the purpose of making a whirlwind campaign and selling the major part of the bonds in one week, beginning Sunday, March 16. The two general reasons why the Baptist people of North Carolina will readily buy these bonds are assigned to Manager White:

"First—Because of loyalty to Meredith College and a desire to give the Baptist young women of the State at least an equal chance with the boys. The present equipment in the heart of Raleigh is wholly inadequate to meet the needs.

"Second—Because it is a good investment and absolutely safe. The present equipment valued at $250,000 together with the hundred thousand dollar plant to be erected at Method, about two miles from the Capitol, furnish ample security, in addition to the good name of the Baptist denomination in North Carolina."

Those who are promoting the sale of the bonds are anxious to distribute their sales to every nook and corner of the State that they may interest more people in their college, on the principle, "where your treasure is there will your heart be also." The new site selected in the suburbs of this city is regarded as an ideal location, and when the new million dollar plant is erected it will accommodate 500 girls. Construction will begin just as soon as the bonds are sold and the money is available, and it is expected to have the buildings completed within a year.

TALBOTTON, GEORGIA Thursday, February 11, 1954

Dr. White Proposed As Man Of Year

Dr. Lee McBride White is the latest nominee in the Young Men's Business Club's "Man of the Year" contest, for which nominations must be made by midnight.

Wallace G. Howell, Jr., announced the nomination of Dr. White by the Elyton-West End Civic Club.

The letter of nomination reads in part, "Not only last year, but for the past 30 years, Dr. White has been rendering a great service to suffering and helpless humanity."

Dr. White is the founder of the Lee McBride White School for Spastic Children, established in 1954 and since given national acclaim and made the model for similar institutions over the country.

Pastor for years of the West End Baptist Church, Dr. White began his years of work with spastics after he and Mrs. White had born to them twin children who were afflicted.

In 1935, Dr. White was instrumental in having a prominent New York medical man come here to conduct a clinic for spastic children.

Results of the four-day clinic so impressed Dr. White that he soon after gave up his pastorate and devoted full time to his work with spastics.

Listed in "Who's Who in America" for his work, Dr. White also has received an honorary degree of Doctor of Divinity from Wake Forest College, N. C.; been featured on a nationwide "We the People" broadcast, and his school here has been recommended by Parents Magazine

The first year of operation, Dr. White's school had 18 children from 11 states. Last year the school had its capacity enrollment—40.

—Birmingham Post Herald
Birmingham, Ala.

Note: Dr. White is remembered in a Revival at Talbotton Baptist church several years ago. He is a former pastor of Mesdames Eunice Benton Freeman and A. O. Hill while in N. C.

His wife and splendid help mate, Jennie Lee O'Neal was born at Talbotton.

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Wallace G. Howell Jr., to whom nominations should be sent at 2130 First-av, n, announced the nomination of Dr. White by the Elyton-West End Civic Club.

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Birmingham Post-Herald.

Child Benefactor

The Birmingham News
August 16, 1936

MINISTER QUITS TO AID CHILDREN

Dr. Lee McBride White Will Devote Life To Afflicted Tots

Following 25 years in the ministry, Dr. Lee McBride White, pastor of West End Baptist Church since Jan. 15, 1932, Sunday tendered his resignation and announced that he will give the remainder of his life to "reeducation of birth-injured" children and that a school for these children in Alabama will be established in Birmingham.

Dr. White said a site for the school will be selected in the city within the next week or 10 days and that preliminary work toward the establishment of the center has already been done.

Treatment Developed

The minister said birth-injured children are usually retarded in speech and crippled and that through a reeducation process which has been developed, these children, in many instances, can learn to walk and talk, however, not quite normally.

There are approximately 1,000 birth-injured children in Alabama now, and, according to Dr. Earl R. Carlson, who conducted a clinic here in December under auspices of the Jefferson County Medical Society, with Dr. White serving as secretary, 33 1-3 per cent of the cases responded to the reeducation process to such an extent that they are enabled to "take care of themselves."

141 Children Examined

At the clinic here, held at West End Baptist Church, 141 children were examined.

Dr. White said the process "re-educates the brain through mental and physical exercises. The afflicted children's condition is caused by injury to the motor center, Dr. White said.

Dr. White came to Birmingham from Riverside Baptist Church, Jacksonville, Fla., where he had served six years. He also has held pastorates in Kingston and Shelby, N. C., and other places.

Social Science

CHILD BENEFACTOR: Victims of Birth Injuries Helped to Health by Ex-Pastor

For seventeen years, while he was the pastor of the fashionable suburban Baptist Church in Birmingham's (Alabama) West End, Dr. Lee McBride White watched his twin boys grow up helpless victims of spastic paralysis—caused by birth injury. He watched their spasmodic, disconnected movements, his heart torn as they faltered in the activities so easy to normal children. Looking around, he noticed many other children similarly afflicted.

Inquiry revealed there were 20,000 cases in the South, of which 6,000 were not too hopeless to be treated. For seventeen years, he talked with the parents of children so afflicted, talked to the physicians who treated them, visited clinics, read exhaustively on the subject.

Out of his intimate acquaintance with this form of paralysis—as close as his lack of medical knowledge would let him come—in the past five years grew a resolve to do something to help counteract the effects of birth-injury on the lives of his fellow citizens.

Great Adventure—So last fall he walked down out of his pulpit, handed his resignation to his deacons, and set out on what he calls "the greatest adventure of my life." This adventure took the form of the White School—for these hapless children who almost literally started life on the wrong foot.

Started with capital of only $200, Doctor White's school last week passed its six-month mark, was stamped as one of the South's most unusual institutions. Located on the outskirts of Birmingham, it covers five acres, has treated scores of children from six States.

In Doctor White, a slender man with a very forceful personality, they have found a father confessor, a very intimate friend and associate. He has to sit out in the kitchen while his roomful of little charges have their meals, for with him around there would be bedlam—and no eating. The sight of him brings shouted greetings, and a dozen of them will have been saving up something "'specially to tell Doctor White." Mrs. White is a mainstay of the school, too. Her husband gives cheerful credit to her for her shrewd, careful work as purchasing agent.

Humor Keen—Most amazing thing of all is the keen sense of humor the children have.

Spastic paralysis from which they suffer includes rigidity of muscles caused by injury to parts of the brain or other nerve-centers. Children may be injured at birth in a variety of ways, not all of them preventable even with the most meticulous care in use of instruments, etc. Birth injuries usually occur to the head and spinal cord. Treatment consists of applying supports, braces where needed, sometimes operating on rigid muscles; supervised exercise to teach control of extremities, facial expression, to improve ability to walk, to do things with the hands, to speak correctly—in general, to improve the general physical state of the patient.

At Doctor White's school a distinguished Southern neurologist, Dr. Wilmot Littlejohn, has charge of the delicate medical angles involved in passing on the hundreds of applicants.

Treatments—In the treatment of spastic paralysis most important of all is the psychological readjustments. Here the school's work comes in. Soon after they arrive, these children who have never known out-of-door play begin to form a little society all their own. They learn to understand the ill-formed, jabbering words of one another even better than Doctor White can understand. The half-articulated, incoherent talk an outsider hears makes perfect sense to them.

The technique he uses in helping his patients is based on his long study of their peculiar affliction. First of all, he substitutes a cheery, every-day atmosphere of casual intercourse. In their minds he creates the illusion that they are just like their brothers and sisters. Except for an extreme sensitiveness, they are in many ways like other children. That sensitive feeling for what is going on around makes them react sharply to any show of emotion near them.

The children being treated are cared for by payments from the parents of a bare *per diem* of $2, which includes everything from treatment to laundry. A few added wrinkles have come into the Doctor's forehead since food prices started shooting up, but so far he has not raised the charge. And he has refused to solicit outside aid, has not approached a single organization or individual for money. Some of the children are supported in the school by funds of their parents' friends who know of their inability to pay, but Doctor White has nothing to do with that.

Limited Ability—In all his activity about the place, Doctor White never forgets he is not a physician. Treatments beyond these simple mental stays and aids he leaves to trained physiotherapists. This leaves him free to develop the psychological approaches in which he believes.

As Doctor White knows, there is almost no hope as yet of trying to cure the children. Just as a man who has lost a leg can never be the same, so their paralysis may always block certain paths. For this reason, the paralyzed muscles do not enter the treatment.

A strange coincidence makes Doctor White sure of his continued close walk with the Nazarene; he likes to recall the story told in The Acts of Peter and John of the man "lame from his mother's womb."

"I believe the Christian religion is the basis of all unselfish service," Doctor White declared. "This is a spiritual adventure with me. Some religions exist only to preserve doctrines. I'm serving people, rather than ideas."

Clyde Cruse

Dr. Lee McBride White left his pulpit . . .

Clyde Cruse

to better the plight of spastic paralytics

His Sermons Live—His Children Walk; All America Told Of Dr. White's Great Career

A kindly, soft-spoken man from Birmingham told a nationwide radio audience last night what it means to have been able to help some 500 spastic paralytics.

Dr. Lee McBride White, founder and director of the White School for Spastics in Roebuck, told the story of his school to the CBS "We, the People" nationwide audience last night. Gov. James E. Folsom and 11-year-old Bobby Fortner, a former student at the White School, appeared on the program and paid tribute to Dr. White's work.

* * *

AUBREY WILLIAMS, staff writer and producer of the show from New York, announced the portion of the program originating in Birmingham at Radio Station WAPI. First he introduced Dr. White, who told how he had been a Baptist minister 28 years ago when his twin sons were injured at birth.

Dr. White said: "It was an awful blow to us . . . just as all such cases are a blow to other parents . . . but most of our suffering came from our helplessness. If there was just something we could do! We tried everything for more than 15 years, but our boys never got any better. I am no medical doctor, but in those 15 years I got a few ideas on treatments that I thought might help spastic paralysis. I wanted to be free to try those treatments . . . but I also had a large parish in Birmingham. I remember asking myself: 'Am I selfish to put the needs of my parish people aside to devote all my time to my boys?' Then I had the idea . . . which led to the conversation you just heard."

(The program began with a fellow minister telling Dr. White: "Lee, I'd rather see you cure one crippled child than preach 10,000 sermons!")

"I decided to try to help my children . . . and also to open a home to treat other birth-injured, or spastic, children. My friends and superiors encouraged me . . . and I started out with less than a dozen children. Since then, my wife and I have welcomed almost 500 spastics into our home. We've enlarged the home now until we can treat about 50 at a time . . . and we do it on a cost basis," Dr. White continued.

* * *

HE LATER EXPLAINED they are able to give some help to 80 per cent of the patients. "And even for hopeless cripples," he explained, "we usually can make their lives much easier. Still more important, our work has helped to arouse national interest in the plight of a quarter of a million American children who are spastics."

"WE THE PEOPLE" PARTICIPANTS—The CBS Network show, "We the People," last night dramtically told the story of Dr. Lee McBride White's work with spastic paralytics at his school at Roebuck. Taking part on the program, whichc originated in the studios of Station WAPI, are left to right, 11-year-old Bobby Fortner, a former student at the White School; Dr. White, Gov. Folsom and Aubrey Williams, CBS staff writer and producer of the program.

Gov. Folsom then spoke up to say "Yes, Dr. White . . . at last there is new hope for these unfortunate children. Ex-Gov. Mell Broughton, of North Carolina, told me your efforts played a big part in the $300,000 appropriation recently made by North Carolina . . . the first state funds to be set aside specifically to treat spastics. I hope to see other states, including Alabama, join that fight soon. Meanwhile, I want to express the gratitude of our state for the good you have done. I think that gratitude can best be spoken by a certain 11-year-old ex-student of yours. Bobby Fortner, do you have something to say to Dr. White?"

Bobby replied, "You bet I do, Gov. Folsom. For seven years, I couldn't take a step. Now I walk everywhere! Not even Santa Claus ever gave a little boy a gift like that."

A word of encouragement to parents of spastic children everywhere by Dr. White closed the show.

The Birmingham Chamber of Commerce was host at a reception honoring Dr. White after the broadcast.

CLASS OF SERVICE
This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION
TELEGRAM

W. P. MARSHALL, PRESIDENT

1201

SYMBOLS
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RAY FURR CARE WABT=

BHAM=

MAY I TAKE THIS OPPORTUNITY TO ADD A MOTHER'S TRIBUTE TO THE LIFE STORY OF DR. LEE MCBRIDE WHITE?

¶ FOR SEVENTEEN YEARS, DR. WHITE TENDERLY, PATIENTLY, AND HEALINGLY, CARED FOR MY BEAUTIFUL DAUGHTER, JUDY, A SPASTIC PARALETIC, WHO, WHEN FOUR YEARS OLD ENTERED HIS HOME AS ONE OF HIS FIRST PATIENTS. UNABLE TO WALK OR TALK, JUDY'S CASE SEEMED HOPELESS, BUT, AS THE YEARS WENT BY SHE LIVED A HAPPY, NORMAL LIFE IN A HOMELIKE ATMOSPHERE OF KINDNESS AND AFFECTION WITH OTHER CHILDREN SIMILARLY AFFLICTED.

¶ IT IS NOT ONLY PROFESSIONALLY THAT I AM GRATEFUL TO DR. WHITE, BUT ALSO FOR HIS UNDERSTANDING AND SPIRITUAL COMFORT TO ME AS A WORKING MOTHER AT THAT TIME. THINKING BACK OVER THE YEARS BEFORE JUDY AT TWENTY ONE WENT TO ETERNAL REST, I FEEL DR. WHITE IS A TRUE DISCIPLE OF "HIM" WHO SAID "SUFFER LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT, FOR SUCH IS THE KINGDOM OF GOD."=

MRS WILLIAM T CARLISLE=

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

BIRMINGHAM POST-HERALD

November 7, 1957

Dr. White School Is 21 Years Old

Twenty-one years ago today a new school opened in Roebuck.

It was a school in which even the simplest reading, writing and arithmetic were too complicated for the curriculum.

It was a school which first had to teach its pupils the simplest physical movements.

Many thought its students could be taught nothing.

But enough believed in it to keep it going.

Today Dr. Lee McBride White, founder and still director of the school for spastic and other handicapped young people can count children from 1000 families who have benefitted from the school. They came from 28 states.

Many now are self-supporting citizens.

In the past five years, Dr. White said yesterday the Lee McBride White School has received one dollar in gifts for two paid in fees.

As part of the anniversary celebration of the school, Dr. White will appear on a program over Station WABT at 9 this morning.

25th Birthday Marked By Dr. White's School

By JAMES PERRY

Today is the 25th anniversary of the Lee McBride White School for handicapped children. The school is named for a man who gave up a secure career as a Baptist minister to take on the task of schooling afflicted children.

It was 25 years ago today that Lee McBride White decided to begin "the house of love" for crippled children, especially spastic paralytics, in Birmingham. The decision came after a long and terrible journey for the minister and his wife and two spastic twin sons, James and Russell.

Verdict Rejected

Throughout the 1920's and the early 1930's, the determined White had refused to accept the verdict of specialists that there was no hope for his sons. The foursome trekked throughout most of the country looking for the right answers from the high places of scientific and medical knowledge . . . only to hear that science had no answer.

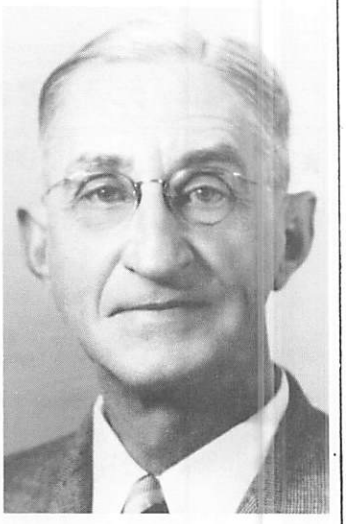
Dr. White, meanwhile, educated himself in the literature of the subject of spastic paralytics following up on courses in phychology which he had mastered at Wake Forest College and Cornell University. The cost of seeking help for the twins had continued to mount to a fantastic figure, but Dr. White managed to "pay his way" by increasing his stature as a leading minister in his denomination, and by lecturing and writing on popular phychology.

Idea Strikes Home

By the middle 1930's, when there was simply no place left to which they could take the twins, and when they faced up to the idea of putting the children in an "institution," Dr. White suddenly had an idea that struck him with the force of a vision.

Why should helpless, handicapped children be consigned to an "institution" . . . with all the fears and dreads that such a name conjures up when there was now enough practical knowledge of therapy and schooling to justify a new kind of place for them? Immense good could be done for the children themselves; the happiness and indeed the sanity of afflicted families would also be served, he reasoned.

A one-man dynamo was needed to launch that dream of service in the real, depression world of 1936. Dr. White was that man.



AND 25 TO GROW ON —Dr. Lee McBride White today will celebrate the 25th anniversary of helping crippled children help themselves. He and his wife opened the Lee McBride White School here Nov. 6, 1936.

All Doubt Removed

Parents trooped to him with handicapped children. The need was so great that never again was there any doubt about whether to provide such a school.

How was the school able to survive and expand, in the face of every conceivable drawback? Perhaps it was because of the personal, selfless sacrifice of the founder and his wife, and many of their dedicated staff.

"While keeping his eyes on the stars," says a Birmingham banker, "Dr. White had never overlooked the practical, down-to-earth realities of meeting his payroll and showing tangible results for those among the crippled children in his care whose lives could be further brightened by measurable progress."

Love Is Key Word

"If one word is the key to our philosophy of therapy," says Dr. White, "that word is 'love.'

"For the afflicted child, anxious and helpless in a strange world of 'normal' people, love means more than any other one thing."

To operate the school, The Lee McBride White Foundation, Inc., has been created. All gifts to the foundation are deductible from taxable income.

"We are just now rounding out a quarter century of service," says Dr. White. "But this anniversary is not a stopping place. It's a marker pointing straight ahead into the future."

RELIGIOUS REVIEW

Dedicated Life Of Lee White

By JAMES CALLOWAY

Times-Union Religion Editor

At 73, a former Jacksonville Baptist preacher is even now seeking new horizons in a field and a task to which he dedicated himself more than a quarter of a century ago—a dedication which grew from a personal family tragedy.

On the telephone, Dr. Lee McBride White conjures up a mental image of a young or middle-aged go-getter type of personality. His clear, rich and happy voice gives no indication of his age nor that for 25 years he has headed and operated in Birmingham, Ala., the Lee McBride White Home and School, a place of refuge for children stricken with cerebral palsy.

Dr. White has no regrets for leaving a secure pastorate in Riverside Baptist Church, where he served from 1925 to 1930, to tackle single-handed a staggering task.

He and his wife were told in the beginning they were trying the impossible, but they knew from personal experience the feelings of parents of helpless children.

Since that humble beginning, approximately 1,000 crippled children, many injured at birth, have lived at the home. Dr. White likes to think of his school as an "adventure in private enterprise in Christian service."

The White family tragedy of two children with physical handicaps and his work as a minister brought him almost daily in contact with other families having similar problems. Talking about their common problems brought satisfaction to both Dr. White and those with whom he talked.

Dr. White's decision to launch an attack on a problem about which so little was known came one day while he was reading the words of Peter:

"Silver and gold have I none, but such as I have, give I thee. Rise up and walk."

These words led Dr. White's heart to a great decision to open at all costs a school for the handicapped.

Today, the Lee McBride White School is housed in expanded facilities and just moving into a new annex which will care for 19 nursery children.

Dr. White is proud of the new building, which cost about $45,000. He is especially proud of the fact that it was started with a nucleus of less than $100, and that altogether he and his staff have had to raise only about $5,000.

All the work of construction was provided without cost by friends of Dr. White, including the bricklayers union, the carpenters union and others of the Trades Council of Birmingham.

Today there are 37 children from 28 states cared for at the school by Dr. White and a staff of 18 nurses and aides. One of these is the child of Jacksonville parents.

The mother of another helpless child, which died several years ago, said no local hospital would take the child for care, and that the only place in Florida equipped to care for such helpless children charged more per month than the family's total income.

But Dr. White opened his arms to the child from Jacksonville. In fact, his arms have been opened many times to children no other hospital or home will accept.

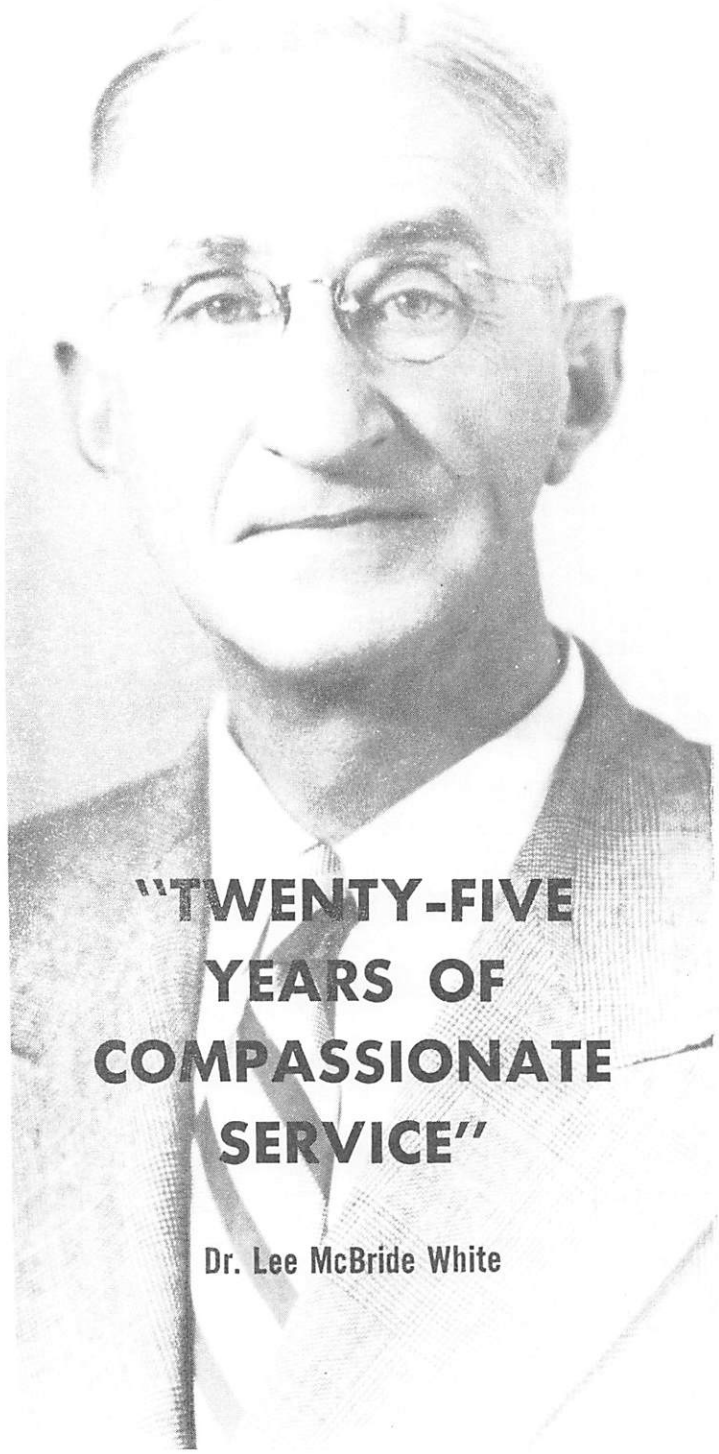
Today, at 73, Dr. White still radiates faith and courage as he tells the story of the past and looks to the future. His hopes for the future hinge on support provided through demonstration of good in tangible terms.

"When a 10-year-old who had crawled all his life stands alone, or when gibberish that became intelligible speech in six or eight years is one of the minor miracles performed, I feel that these years of labor's love have not been lost," Dr. White says.

But this is but a shadow of tangible results of the school's work done under Dr. White's love, special understanding and selfless motivation that matches a nearly superhuman role interwoven with all the practical features of the project.

1936 - 1961

The LEE McBRIDE WHITE Story:
25 Years of Compassionate Service



THE CONQUERING POWER OF FAITH & LOVE

How the White School for Handicapped Children was founded in Birmingham against impossible odds — succeeded despite every obstacle — and now is expanding to continue its unique contribution to state and nation. An inspiring achievement.

WHAT IS THE WHITE SCHOOL?

Pioneering in what was then a new and untried field, The Lee McBride White School for handicapped children was founded in Birmingham, Ala., on November 6, 1936. The man who dared to lead the way in this risky area, gave up a secure and brilliant career as a Baptist minister to plunge (at the age of 50) into the task of schooling afflicted children—particularly spastic paralytics—in a warm, relaxed and loving atmosphere as much like home as devoted human hearts could make it.

"If any one word is the key to our philosophy of therapy," says Dr. White, "that word is LOVE.

"For the afflicted child, anxious and helpless in a strange world of 'normal' people, love means more than any other one thing . . . and for the afflicted family (whose anxieties are equally disturbing) the certainty that their child will bask in love, affection and tender care, can mean **everything.**"

HOW DID THE SCHOOL GET ITS START?

Back in the darkest days of the depression, Dr. and Mrs. White reached the end of a terrible journey. Their twin sons, James and Russell, had suffered from cerebral palsy since birth. Throughout the 1920's and the early 1930's, the determined (some said the **butt-headed**) minister had refused to accept the verdict of specialists that there was no hope. From Chester, South Carolina to a famous regional hospital: from Kinston, North Carolina to clinics in Jacksonville, Florida and Baltimore, Maryland; from the Neurological Center of New York City to Birmingham, Alabama, the Whites trekked to the high places of scientific and medical knowledge . . . only to hear, again and again, that science had no answer. Dr. White meanwhile educated himself in the literature of the subject, following up on courses in psychology which he had mastered at Wake Forest College and at Cornell University. The cost of seeking help for the twins had continued to mount to a fantastic figure, but Dr. White managed to "pay his way" by increasing his stature as a leading minister in his denomination, and by lecturing and writing on popular psychology. By the middle 1930's, when there was simply no place left to which they could take the twins, and when they faced up to the idea of putting the children in an "institution", Dr. White suddenly had an idea that struck him with the force of a vision.

Why should helpless, handicapped children be consigned to an "institution"—with all the fears and dreads that such a name conjures up—when there was now enough practical knowledge of therapy and schooling to justify a new kind of place for them? Immense good could be done for the children themselves; the happiness and indeed the sanity of afflicted families would also be served.

The idea would not die . . . the idea of opening a home where schooling would be combined with the warmth and affection that loving tenderness could provide for such children. It opened up tremendous possibilities.

Yet it was an impossible dream . . . because it takes money, and backing; it takes faith and weary years of endless work to raise a monument to an idea.

It was an impossible dream . . . but Dr. White knew there was a need, and he ministered to that need.

A one-man dynamo was needed to launch and sustain that delicate dream of service in the real, depression world of 1936. Dr. White was that man.

Parents trooped to him with handicapped children. The need was so great that never again was there any doubt about whether to provide such a school. The only question now was "How".

It would take the human faith and courage of a dedicated couple; Dr. White and Mrs. White answered to that description, bravely sacrificing their own normal lives and careers as they struck out into the unknown—guided only by their dream.

It would take a building, equipment, a staff, money —and more money. Each was a challenge, and in each case Dr. White met the test. Later he was to say, "The need of those children and their families was a burning call to action. The times were desperate, the prospects dim. But I was simply too busy with the chores and the children to think about how desperate the situation often was!" In 25 years, the school has helped 1100 children and their families from 28 states.

WHAT IS THE SECRET OF THE SCHOOL'S SUCCESS?

How was the School able to survive and expand, in the face of every conceivable drawback? Perhaps it was because of the personal, selfless sacrifice of the founder and his wife, and many of their dedicated staff. It may have been the hard-headed principle of tackling the problems of each new day one at a time. Or perhaps it was a combination, as one distinguished banker in Birmingham thinks. "While keeping his eyes on the stars," this thoughtful person comments, "Dr. White has never overlooked the practical, down-to-earth realities of meeting his payroll and showing tangible results for those among the crippled children in his care whose lives could be further brightened by measurable progress."

Dr. White himself has explained it this way: "We never charged enough to pay the actual costs of operating the school, and not all of the parents could afford even that. This meant that we had to find friends who believe in our work, and who love these children as we do. In seeking out those generous and splendid spirits, and in receiving their life-giving help, my own faith was renewed from day to day . . . so much so that I believe there must be a law, that wherever the conquering power of love is present, there you will always find hope and the strength to carry on."

A Compassionate Service out of a Great Sorrow

1936 1958

By Clyde Cruse

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Mysterious tragedy struck the home of a brilliant, compassionate Baptist pastor in Alabama forty years ago. The results have included immeasurable benefits to hundreds of helpless children and distressed parents in other homes. Most of these benefits have been hammered into reality by the sledge of Dr. Lee McBride White's unremitting will, on the anvil of his unshaken soul.

Today the deeply-lined, ascetic face of the minister tells its own story of what his dedication to cerebral palsied children has cost. Even at 70 he is far from content; still has driving ambition to put his White School in Birmingham on a bigger and better footing, to enlarge its scope of service for families with boys and girls "no other school will take." Yet, highlighting the facial lines is a quiet glow of satisfaction over remarkable accomplishments in a human sub-world marked indelibly by bafflement and heart-rending limitations.

The lean, clinical-minded man was in the delivery room that night in 1919 when Mrs. White brushed very close to death in giving birth to twin sons. His and the attending doctors' concern was for the profusely bleeding mother, since the boys were apparently healthy and normal in every way. The Whites were already parents of a husky youngster who now holds a high position in public relations. The second, dual pregnancy was orderly and had given no warning of the placental detachment which caused heavy loss of blood and seemed at the time to threaten the mother alone.

She recovered, however, and not for several months did the couple know something was radically wrong with James and Russell. Even medical knowledge was skimpy in those days on the subject of "spastic paralysis," as the defect was then called. Years of patient search for elusive answers, trial treatments and hopeful travel to see the few specialists who were beginning to tap the spastic barrier yielded the family little more than frustration. In time, various possibilities were eliminated and the actual trouble was known. But only in the last decade, with publication of medical findings from

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many sources, has there come a clear insight into the relationship of massive hemorrhage in the mother and brain damage suffered by the two boys at their birth.

One of the saddest days of the minister's life came with the realization that the effects were practically irreversible, that little could ever be done to give even a semblance of normalcy to their development. This fact became more poignant as the fond and ever-watchful parents detected signs that the identical twins' injured motor centers were part of what could have been exceptional intellect.

By the time Dr. White accepted his problem for what it was he had gained extensive information on the vital statistics of cerebral palsy. Its incidence and effects, he says, are worse than pre-Salk polio. U. S. births today include an affected infant every 53 minutes and there are more than 600,000 known victims in this country. Last April the International Record of Medicine published a Symposium on Cerebral Palsy which estimated the worldwide total at over three million. CP manifests itself in a very wide range of severity, cause and neuromuscular failure. It could happen to anybody, since 10% of the cases are post-natal in origin.

For the Whites, much more was involved than intensive self-education on CP. Daily living with their two appealing, attention-demanding "cases" gave them many chances ot penetrate the mental veil and find a surprising measure of humor, warmth and responsiveness in the boys despite their aggravated affliction. They discovered such qualities in practically all of the spastics observed in their preoccupation with the scourge so astoundingly widespread in an America long regarded as medically advanced.

During these years the couple had other children, normal and intelligent, but they suffered a painful stigma because of the twins. Its worst effects were right within the pastor's profession. Prospective calls to desirable churches were lost because some official took a dim view of a minister with abnormal offspring. Still, Dr. White remained at the height

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of a highly successful career until he announced a long-meditated decision – to leave his life work for a rugged, untried and probably unrewarding struggle on behalf of defenseless youngsters like his own.

His last congregation, West End Baptist in Birmingham, had taken the Whites and their mischievous, blissfully happy twins to their hearts and showed great understanding of their pastor's private burden. Through him the people also learned something of the distressing need, and rejoiced in his purpose to do something about it even while deeply regretting his resignation.

"I never did quit preaching," he recalls; but the man who was earning a then-magnificent $5,000 and occupying a fine pastorium filled a village pulpit each Sunday for $50 a month while working day and night to establish White School. Eventually he was raised to $100.

On the city's eastern side he found the kind of building he needed: a large brick home with ample grounds, bordered by other similar homes and set far enough back that no noise could disturb the delicate nerve sensibilities of his charges. Financing such a venture, which called for specialized equipment and a staff suited both technically and temperamentally for a trying task, might have seemed impossible to anyone with less determination than Dr. White. He was fortified, of course, by religious faith; but besides that his background had covered a study of human nature (he once authored a daily column on popular psychology) and included many marked successes in salesmanship and promotion.

He knew how to translate to others the ceaseless urge that drove him; skillfully he made each donor feel that his gift, whether $2 or $10,000, was a pleasurable privilege and not an onerous duty. In time, he found himself saddled with an annual $10,000 budget and responsibilities which he could not even momentarily let go.

For their own dwelling the Whites enlarged and used the former servants' quarters. Later the main building had to be expanded, but at first it provided

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space for beds, playrooms, a schoolroom and other facilities for 18 children and in no time it was filled. Since most of the parents could pay only a portion, some nothing at all, of the cost of their child, Dr. and Mrs. White in effect had suddenly acquired a huge family, all of them problem children of a sort, ranging in ages from one year to 26.

They know that by normal standards the youngsters could progress only very slowly and in some cases would seem to make no gains at all. Yet the minister's hope of receiving continued support hinged largely on being able to demonstrate the good he was doing in tangible terms.

When a ten-year-old boy who had crawled all his life stood alone it produced a celebration. Gibberish that became in six or eight years intelligible speech was a minor miracle. Self-feeding by woefully retarded teenagers was more wonderful than a healthly baby's first tooth.

Results like these, under patient guidance and tender care, were secondary to the central accomplishment fostered by Dr. White's philosophy in his relationship to the group and the attitude to which he held his staff. For interwoven with all the practical features of the project was the measure of love, special understanding and selfless motivation to match the nearly superhuman role. Professional people and laymen alike, as they came into intimate knowledge of the day-to-day program of White School, found as its most amazing aspect the human, homelike quality—a prevading happiness and jollity —of the White's own separate cottage.

On The Inside

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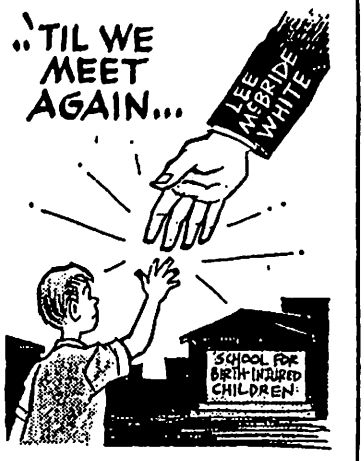


Dr. Lee McBride White

Alabama lost one of its noblest citizens over the weekend with the death of Dr. Lee McBride White.

A truly gentle man, Dr. White also was a Christian gentleman in the highest and finest sense.

An inspiring and effective minister for many years, Dr. White was even more inspiring and effective after he left the formal ministry to establish and superintend a school and home for birth injured children, for whom little provision had been made when Dr. White decided to act.

In a very real sense, of course, Dr. White never left the ministry because his efforts on behalf of unfortunate youngsters were ministering indeed. As were the examples of dedication to those less fortunate than himself which he set for the community at large.

In the best traditions of his faith and his church, Dr. White devoted his considerable talents to storing up treasure which can fail not, which cannot be taken by thieves nor corrupted. Beyond that, he demonstrated to all who knew him the vast satisfaction and deep pleasure of putting others before self.

This is a better community because Dr. Lee McBride White lived in it.

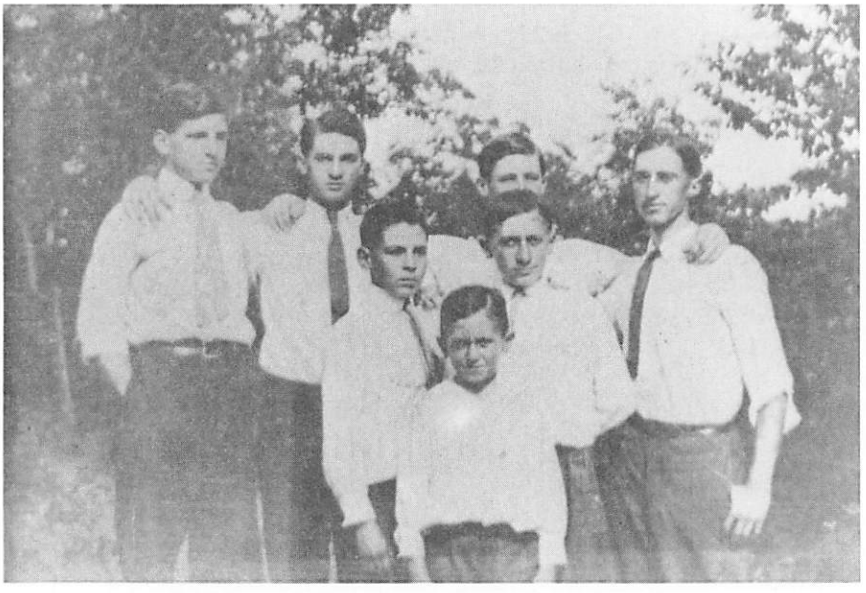
Birmingham Post-Herald. October 7, 1968

Family Album

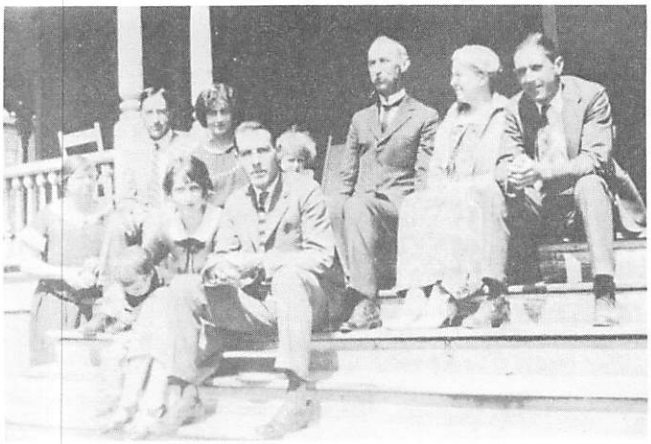
Dovie & Jacob Lee White

Sarah Mabel White

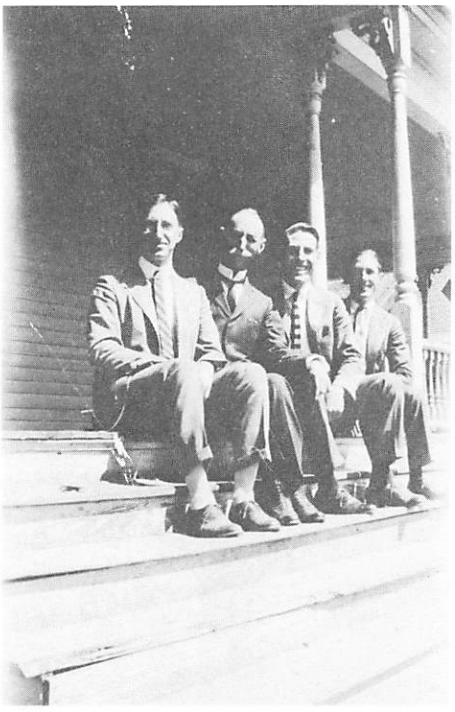
Martha Elizabeth White



Seven sons of Jacob Lee & Dovie White



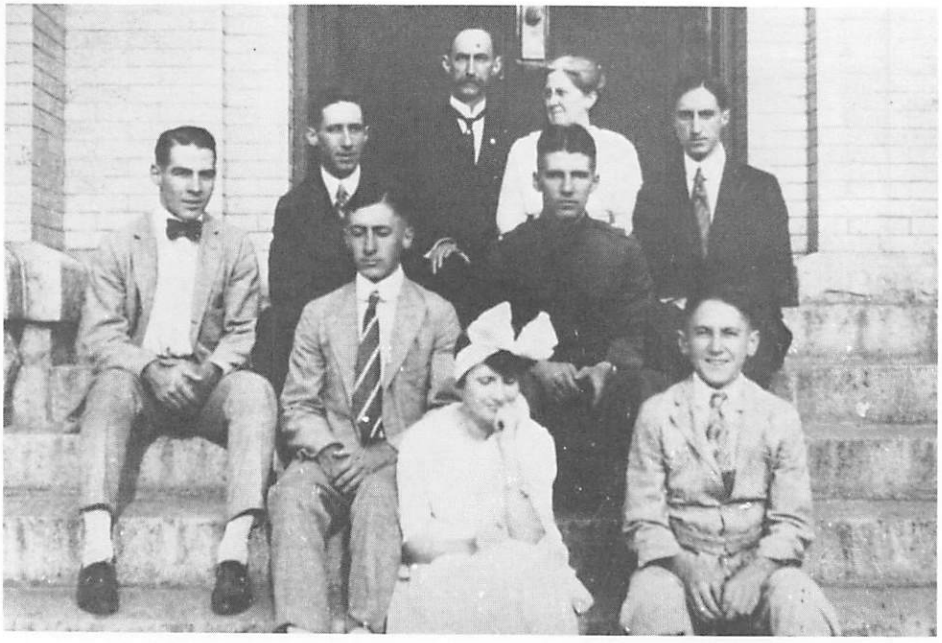
Front row: Martha Elizabeth, Russell
Standing on left: Bess
Rear row: Lee, Jennie Lee, Jacob, Dovie & Edward
Clayton, NC - 1924



Lee, Jacob, Russell & Edward
Clayton, NC - 1924

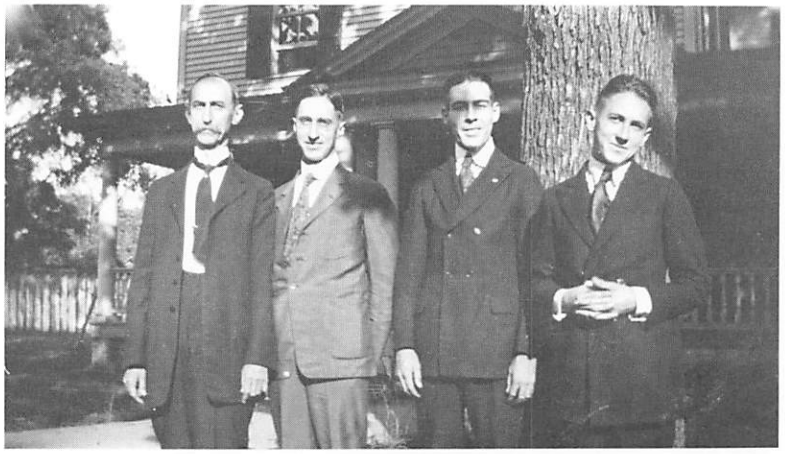
Lee & Jennie Lee
Jacksonville

PapaDad & Grandmother
with Jimmy & Russell
Chester, SC - 1920



Russell, Royall, Jacob, Dovie, Lee,
Charles, James, Martha & Edward
Shelby, NC - 1917

Jacob, Dovie, Jennie Lee, Bess, Martha & Edward
Children - Lee, Jr. & Virginia
Chester, SC - Sept. 6, 1920



Jacob, Lee, Russell & Edward
Chester, SC - 1920

The family group gathered to attend the fiftieth wedding anniversary celebration of Dr. and Mrs. J. L. White included: first row, left to right, Edward Kunkel, Lee Kunkel, T. L. White, C. M. White, Jr., Dr. and Mrs. White, Helen White, R. E. Kunkel, Jr., and Russell C. White, Jr.; second row, Mrs. Hubert T. White, Miss Marion White, Miss Martha White, Edward P. White, Mrs. Edward P. White and Mrs. Russell C. White; third row, Hubert T. White, Mrs. J. L. White, Jr., R. E. Kunkel, Mrs. C. M. White, Mrs. Lee McBride White and Anne Long White; fourth row, Lee McBride White, Mrs. R. E. Kunkel, C. M. White and Russell C. White.—Photograph by Herald Studio.

THIS COLLECTION of documents, photographs, clippings, quotations and family history has been compiled and edited as a memorial to Lee McBride White on the occasion of the 100th anniversary of his birth--August 9, 1887.

In a book that is in essence a tribute to one man, it is not possible to do full justice to many other men and women in the extended family whose lives are notable for dedication and service. However, copies of all the historic materials gathered in our searches have been placed in the WHITE FAMILY PAPERS in the Personal Collections Section at Wake Forest University.